



# EPISCOPAL NEWS SERVICE

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99-107

## **Griswold and delegation greeted warmly by Orthodox patriarchs in Moscow and Istanbul**

by James Solheim

(ENS) Presiding Bishop Frank T. Griswold and a small delegation from the Episcopal Church made an official visit in July to two of the most important centers of Orthodox Christianity, in Moscow and Istanbul, where they received a very warm welcome—and assurances of “a new era of cooperation.”

Welcomed at the airport by representatives of the Russian Orthodox Church's Department for External Church Relations (DECER), it was clear that the long history of relations between the two churches had transcended political differences between the two nations. Archimandrite Feofan, a vice-chairman of DECER, said in the opening conversation that the political barriers could be overcome by Christians who share a common faith. “This is our responsibility before God,” he said.

Griswold responded by agreeing that “people of faith must overcome obstacles,” citing a history of cooperation that goes back to the early 19<sup>th</sup> century when Episcopalians offered hospitality to Russian Orthodox congregations in California. “I came to learn about the church in Russia and to build on those relationships so they can be richer and more productive,” he said.

Bishop Richard Grein of New York, who has close ties to the Russian church, pointed out that Patriarch Tikhon of Moscow and All Russia, who led the church during the Revolution and was later canonized, was a bishop in New York and formed friendships with Episcopalians. He said that he has icons of Tikhon in his office and “I pray to him daily about our relationship—that it will continue to grow.”

In the four-day visit the delegation met with Patriarch Alexy II and other church leaders to discuss common issues and explore ways to cooperate.

In addition to Griswold and Grein, the delegation included the Rev. David Perry, the church's deputy ecumenical officer; Bishop Roger White of Milwaukee, co-chair of a coordinating committee of the two churches; the Rev. Prof. J. Robert Wright of the General Seminary in New York, ecumenical consultant to the ecumenical office; Bishop Charles Keyser, bishop for the Armed Forces; the Rev. John Backus, chair of the Diocese of New York's Russia Committee; and Jim Rosenthal, communications officer for the Anglican Communion Office in London.

### **Task is to restore souls**

In a conversation with Alexy and church leaders, the patriarch described the enormous task of restoring thousands of churches and hundreds of monasteries and ministries that were “disrupted by the Revolution.” Yet, he added, “Our most important task is to help people restore their souls.”

He expressed deep appreciation to the Episcopal Church “for your help in restoring our activities and consider your visit another step in developing our good relations.” He cited areas such as religious education and chaplaincy to the military. “I give great importance to personal contact,” he said.



Griswold quickly agreed, pointing out that several members of the delegation had already formed relationships with the Russian church, leading to "deepened respect and affection." He expressed a hope that prayer, which had "sustained you through difficult times," would now usher in a new era "so that which has been hidden may flourish openly."

Alexy was obviously moved by the observation. "People can't imagine what our church went through in the 1920s and 1930s. It was genocide against religion, but now we have new models of witness... who share the experience of persecution through the centuries."

Griswold said that he had read with deep respect about the witness of the church, mentioning several theologians and teachers. "In some sense I feel that I have come home," he said.

The patriarch described the present hunger in Russian society for religion and a "great desire" for the Bible. Yet he pointed again to the immense task of restoring 12,000 churches and about 450 monasteries and finding clergy.

### **Transcending differences**

Meeting with the press following the audience, Griswold repeated his deep appreciation for the Russian church's "rich experience of prayer and spirituality—gifts we very much need in the United States." And he said that the Episcopal Church was ready to share some of its practical experience. "We are not interested in the slightest bit in any kind of proselytism because we support and respect the ministries of churches."

The Russians have been bruised by what they perceive as encroachments by Western missionary agencies but also by the Roman Catholic Church's appointment of bishops for Russia without any consultation. And they have encountered some tensions within the Orthodox family, especially since the dissolution of the Soviet Union.

The patriarch expressed appreciation that the presiding bishop's delegation had "come to see what has been accomplished with God's grace. After 70 years we are seeing people come back to faith, more aware of their need for God." He said that the last century was a tragic one for the Russians, with two world wars, a Revolution, depression, atheism and other upheavals. "We think it is our duty to remind society, educated for atheism and a denial of faith, that the new century will be marked by the maturing of Christianity. Our whole culture is based on Christian values... so we will celebrate Jubilee by returning to those values."

"We have not experienced suffering as you have," Griswold said. "Your experience and witness can assist us in coming to that deeper place of prayer and grounding on the rock that is Christ." And he said that "our oneness in Christ through baptism transcends political differences between our peoples."

### **New era of collaboration**

Metropolitan Kirill, chair of the DECR, hosted the delegation in an important dialogue on cooperation. He said that the Russian church was deeply involved in trying to establish a "new understanding" of the church's role in society while maintaining contacts with other churches.

"The church should be a peace-making force in the country," Kirill said. He outlined efforts for peace in the Balkans where the Russian church intervened with Yugoslav President Slobodan Milosevic, pressing for an agreement to allow NATO forces in Kosovo. "Churches should be in the forefront of solving these problems," he asserted. He proposed a conference to deal with the role of churches in reconstruction.



On the touchy subject of the WCC, Kirill said, "We are not against the World Council of Churches but we want it to be more effective in interchurch relations." He expressed frustration among the Orthodox with the theological meaning of membership and said that criticism had mounted and become more "noisy" in the last decade.

The metropolitan said that it might help if membership were based on "confessional families," suggesting that the WCC consider two chambers, one based on confession and the other more freely based, including all groups and a wide range of issues. Each might have its own agenda and style.

"In the last 50 years the Orthodox voice has been marginalized," he argued. "We must be equal partners or withdraw."

Admitting that the coordinating committee of the two churches needed attention, he promised to take steps to "stimulate" cooperation. "Relations with your church is one of the few positive ones with churches that came out of the Reformation," he said.

Bishop Roger White expressed his appreciation, observing that the practical cooperation was "very active for six years" but had shown little progress in the last two years. He has co-chaired the committee since it was established following a visit to Russia by former presiding bishop, Edmond Browning.

Kirill proposed that the next round of theological dialogue consider the challenges of the new millennium, centering on the relations of Christian cultures in the East and West. "Many problems arise because there never has been an ideological conversation" on those cultural differences. He highlighted the value of student exchange and the trust that has developed through those exchanges. "We send them to friends—in trust," he said.

### **Peace through friendship**

Showing familiarity with the history of relations between the two churches, Kirill said that contacts were established when Russia sold Alaska to the United States. The Holy Synod of the Russian Church received "an amazing message" from the Episcopal Church proposing common pastoral work in Alaska. In response, the Holy Synod said that the churches "should seek unity in faith through dialogue," that peace comes through friendship.

"It is still very relevant—the best answer to those who reject relations, who argue against them. Our two churches have never disrupted their relations and now we face a very good opportunity to enrich each other." Griswold said that the conversation had convinced him that the two churches were entering a "new era of collaboration."

As a sign of that collaboration, Bishop Charles Keyser was invited to participate in the dedication of a new military chapel where the patriarch made it very clear that he was enthused and supportive of cooperation—in a public setting that included the deputy minister of defense and nine generals.

In 1995 Keyser headed a delegation of military chaplains to Russia to consult with his counterpart, Bishop Savva, and the two of them also visited peacekeeping forces in Bosnia in the fall of 1996 and reported back to the patriarch. "We will resume plans for a discussion with Russian clergy on the problem of suicide, a conversation sidelined by the crisis in Kosovo."

The delegation also visited the new Cathedral of Christ the Savior, rising on the banks of the Moscow River on the site of a cathedral destroyed by Stalin in 1931. Despite the cost, with estimates of almost \$150 million, it is regarded as a symbol of the church's revival and has received support from believers throughout Russia. The delegation attended a reception at the Church of St. Andrew, an Anglican parish seized in 1920 and reestablished after its return in 1991. (*See text of Communique issued at the end of the visit in Newsfeatures.*)



### **The spiritual center of Orthodoxy**

The shimmering onion domes of Moscow's churches changed into domes of the world's largest mosques as the delegation flew to Istanbul, once the most powerful city in Christendom but now a place where the church struggles for visibility in an environment that is occasionally hostile.

Ecumenical Patriarch Bartholomew I welcomed the delegation, calling the visit "an occasion of great rejoicing" that would deepen the relationship. In his official welcome, he said that he hoped that "your pilgrimage to the spiritual center of Orthodoxy will lead you to regard our city to truly be the age-old bridge uniting East and West—as it indeed has been for nearly two millennia." (*See text in Newsfeatures*)

Looking back over the last millennium, he said that it "began tragically with the division of the seamless garment of Christ, his holy church, namely with the separation between the Roman Catholic and the Eastern Orthodox Church. Subsequent centuries have seen the continued lamentable process of fragmentation and disruption of communion between believers in Christ, both in the East and in the West."

The patriarch urged faithfulness to a vision of the undivided church, even though he admitted that "the path is long and difficult."

He said, "We must contend with the current ecumenical malaise," one that is marked by "cooling of relationships," and a "winter of ecumenism." One example of that malaise, he observed, is the "troublesome" future of the World Council of Churches, one that he finds "disheartening." And he described the anger of many Orthodox churches over "missionary activity and proselytism," especially in areas where the church is emerging from an era of persecution.

In response, Griswold said he hoped that "spring is coming" and that the patriarch would support the new dialogue between the Episcopal Church and the Orthodox in the United States. He thanked the patriarch for his "witness in the larger community and his concern for justice" and his "frankness over some of the difficulties in the ecumenical world today." He repeated the Episcopal Church's official position that "where there is a historic church, we are there to support that church." The patriarch added that he was "delighted to hear that from you."

The patriarch described his role in "the first see in the Orthodox world," and "first among equals" of the 16 independent Orthodox churches with a membership estimated at 250 million. That role has had its rocky moments in recent years, including a serious conflict with Patriarch Alexy over jurisdiction of Orthodox churches in Estonia.

Concerned with pan-Orthodox unity, Bartholomew proposed an Orthodox summit shortly after his election in 1992, repeating the invitation in 1995. It is now scheduled for December of 2000 and it will discuss common problems the church faces in the new millennium.

"Christians are just a drop in a Muslim ocean" in Turkey, despite a long history that began in biblical times and culminated in the Byzantine Empire. The delegation visited one of the most important symbols of that era, Hagia Sophia (Church of Holy Wisdom), for almost a thousand years the largest church and most important church in the world. When the Ottoman Turks captured Constantinople in 1453, the church was turned into a mosque and in 1936 it officially became a museum with mixed Christian and Islamic symbols.

Despite pressures, and an occasional bomb thrown over the wall of the patriarch's headquarters, Bartholomew is convinced that, after 17 centuries, it is important to remain in Istanbul as a witness to that historic role.



### **A continuation of the past**

In a dialogue at a monastery on the nearby island of Halki with members of the Synod Commission on Inter-Christian Relations the tone was open and frank. Griswold pointed out that Anglicans have always drawn on Eastern Church fathers and Orthodox spirituality.

Metropolitan Gennadios raised the issue of how the Episcopal Church deals with issues of sexuality, expressing dismay that the Cathedral Church of St. John the Divine in New York recently hosted a service for sexual minorities.

Griswold responded that the churches in America are trying to deal with the emotional issues of sexuality, adding that he is convinced that the most significant conversations take place "between the extremes." He said that last summer's Lambeth Conference of Anglican/Episcopal bishops "helped us recognize that theology is always done in a local setting." And yet Lambeth also raised the difficult issues of authority in the church, mutual accountability and limits to freedom among member provinces of the Anglican Communion.

The visit to Russia came at an "incredibly precarious time," Griswold observed, a time when the church faces the tremendous challenge of rebuilding churches and dealing with a popular piety that is sometimes disconnected from deeper spiritual roots. Because the need to supply clergy is so urgent, theological education may be inadequate.

Professor B. Stavridis, an advisor to the patriarch, pointed to the Episcopal Church's "very close and very rich relationship with the Ecumenical Patriarchate," adding that "we are not starting something new, it is a continuation of the past." Griswold responded, "We are retrieving the past and going into a new future." He said that he was grateful for the frankness he had encountered on the trip because it meant "moving beyond the ceremonial level." He is convinced that "we have something we can build on."

In a second conversation with the patriarch, he said, "We need your prayers, your solidarity—and your support." He encouraged a strengthened dialogue on the local and national level but also with his office. He was pleased to learn that Grein will co-chair the renewed dialogue with Orthodox in the U.S.

In a prepared response to the patriarch's official welcome (*See text in Newsfeatures*), Griswold said that the delegation sensed that they were "at home in this venerable spiritual center of Orthodoxy." He said that "we dare to hope that in some small way our visit to the Great Church and our meeting with you is indicative of a new springtime that is slowly overcoming the ecumenical winter of the past few decades."

### **A new beginning**

Later Griswold said that the "generous outpouring of friendship was quite overwhelming, much of it based on relationships we have already established." He was clearly buoyed by the determination in both Moscow and Istanbul to pursue ever-deeper relationships and cooperation. "I leave with a vastly expanded vision of the church catholic and the rich variety of ways in which the Holy Spirit is at work among believers in other cultures, other churches."

Griswold was moved by the suffering, prayer and presence of the Holy Spirit that has "sustained these churches through dark and difficult times. It is a gift to us in the West." And he was intrigued by the possibilities of practical cooperation in relief for Kosovo, in the context of the church's role in peace efforts.



White said that the visit "represents a new beginning because the transition has been made." Perry agreed, adding that Griswold had connected with both patriarchs on a personal and a theological level. "As a result, the ripple effect will influence our relationship on all levels, including local communities of faith," he said. "We have received a strong endorsement for our work together in the future."

--James Solheim is director of the Episcopal Church's Office of News and Information and accompanied the delegation to Moscow and Istanbul.

99-112

## After 25 years, women priests still raise difficult issues for the church

by James Solheim

(ENS) It was a day of laughter and tears, bittersweet memories and warnings about the road ahead, as the first women ordained to the priesthood 25 years ago were joined by hundreds in reflecting on what the historic event meant then and what persistent issues it continues to raise for the church.

In welcoming guests to a July 29 luncheon that launched the day-long celebration of the "irregular" ordinations, Bishop Charles Bennison of Pennsylvania said that the occasion would evoke "lots of memories—and hopes."

Noting that he had invited all 736 bishops of the Anglican Communion to the celebration, he said that "we have a long ways to go" before the whole church would be able to celebrate the ministry of women.

Archbishop Njongonkulu Ndungane of Southern Africa drew parallels between the struggle for freedom and justice in his country and the struggle for the ordination of women in the Episcopal Church. The search for a more inclusive church, and the challenges to oppressive patriarchy, are similar to the liberation movements in Africa, he said.

Ndungane deplored the tendency of some to break away from the church over issues because that detracts from the rich diversity that is so important to Anglicans. "We deny ourselves the possibility of full humanity when we deny or ostracize each other," he said.

Just as the struggle for acceptance continues in the Episcopal Church, "The dream of community is still a long way off in Southern Africa." And he wondered if Christianity had replaced one mode of domination with another. "Has the ordination of women changed the shape and style of ministry?" he asked.

### Reawakening of ministry

"The Anglican Communion and the Episcopal Church have a great deal for which to be thankful in the fact that 25 years ago there was a re-awakening which took place of what it means to be a priest of Jesus Christ in the church catholic," said the Rev. John Peterson, an American who is secretary general of the Anglican Communion Office in London.

The ordinations in 1974 "helped all of us as Anglican Christians to become more aware of the gift of priesthood," Peterson said. The intervening years have been "a time of learning and growing for our Communion... a period of reception." He shared a chart (*see Newsfeatures*) "which indicates just how far along this process of reception is in our Communion."



While there is still a variety of opinions on that process, "as a Communion we need to learn to live together with courtesy, tolerance and respect—and with a commitment to discern the truth together. Certainly one part of reception is to make sure that women's ministry is not only tolerated, but affirmed and celebrated."

The chart, he pointed out, illustrates that "the acceptance of women priests is something that transcends geographic, cultural, and theological divides." He added, "The evidence seems to suggest that the gifts which women bring to the priesthood of Christ's church are celebrated ever more widely in this diverse Communion of ours."

### **Learning to be 'holy outlaws'**

The Rev. Nancy Wittig of Philadelphia opened a time of reminiscence at the luncheon by observing that women ordained in last 10-15 years "don't know our story." She and her colleagues stressed what a debt of gratitude they owed to those who took the risks—and especially to the powerful support they received from lay women.

Calling them "heroes of heroes," the Rev. Alla Bozarth-Campbell paid homage to the deaconesses who blazed the path forward, and to "lay women who persevered." The ordinations taught her how to be "a holy outlaw."

The Rev. Carter Heyward of Episcopal Divinity School in Massachusetts urged participants to embrace the movement for more openness in facing issues, a movement that is "stretching all of us."

Some of the women, like Alison Cheek of Australia, are struck by the fear and timidity that they feel characterizes the church today—in contrast to the "inspiring and perspiring" event 25 years ago when people took enormous risks to demonstrate their support. If there is ever going to be a "re-nerving of the church," it will be necessary to deal with the current "failure of nerve," she said.

"What we did was not just for the Episcopal Church, but for the holy church," said Bishop Tony Ramos, of Costa Rica, the only active bishop at the ordinations.

The Rev. Paul Washington, who was rector of Church of the Advocate when it hosted the ordinations and now the anniversary celebration Eucharist, said the action was based on a conclusion that there was nothing in the church's Constitution or canons that would prohibit it. And he said that the Advocate was a logical place because of its long-term commitment to liberation, "not just for blacks but for all God's children."

The Rev. Louis Temme, current president of the diocesan standing committee, was brought up on charges for attending the ordinations 25 years ago, after being identified through photos taken by colleagues at the service. Bishop Lyman Ogilby, who was in favor of the ordination of women but not ready to force the issue, advised his clergy not to attend but stopped short of making it a "godly admonition."

### **Troubling questions**

On a sweltering July day just as hot as it was 25 years ago, hundreds poured into Church of the Advocate for the two and one-half hour "service of celebration and thanksgiving."

Led by drums and youth carrying streamers, three processions entered the sanctuary. The women who were ordained in Philadelphia, joined by others ordained in Washington, D.C. the following year, entered to applause and some tears.

In her sermon, Bishop Barbara Harris of Massachusetts, who was warden at the Advocate and crucifer at the service in 1974, observed, "For some it is a time of joy and celebration... for still others there are lingering doubts that celebration is appropriate, given the climate we are experiencing in the church today."



July 29, 1974, was a "momentous day," Harris said, because "it not only spawned a new era, it revealed something profound concerning the nature of those in the church for whom an unchanged tradition—or selected portions thereof—is paramount. And that particular phenomenon continues to unfold in ever more definitive form."

After 25 years, about 3,000 ordained women in the U.S. and about 6,300 total in nearly 26 provinces of the Anglican Communion, it is time to ask, "What have we learned? And why does opposition continue?"

Warning that she was prepared "to speak a little truth here tonight," she said that last summer's Lambeth Conference of the world's Anglican bishops "brought a defining melding of these two questions."

"Despite the development of a critical mass of ordained women, including 11 bishops, at Lambeth we were left wondering what had happened to the dream of a kinder, gentler church," Harris said. "The conference resolution concerning ordination of women and its odious amendment—authored by two women bishops in concert with some conservative male bishops—totally ignored any positive impact the church has experienced through ordination of women to the priesthood and the episcopate over the past 25 years."

(Lambeth urged patience, arguing against efforts that would require bishops to accept the ministry of women in their dioceses.)

"Having tasted blood with the much-amended resolution on human sexuality," declaring that homosexual activity is contrary to Scripture, "the princes of the church moved in for the kill on the people they really hold in low esteem—women." While the church has had "gay priests and bishops at least since the 13<sup>th</sup> century, it is disingenuous at best and downright dishonest at the worst, to pretend that we are faced with some new phenomenon of homosexual clergy." She suspects that "the advent of open lesbians into the ranks of the ordained has triggered renewed and redoubled efforts to turn back the clock on women's ordination."

### **The Gospel tide of inclusivity**

She predicted that the few bishops who continue to oppose the ordination of women in the Episcopal Church "will try to use Lambeth's non-binding action as a club against us at next year's General Convention... In reality, they are swimming against the Gospel tide of inclusivity, heading for the backwater eddies of patriarchal delusion. And that, too, is a part of what we have learned."

She asked, "Where are the real men, the men straight and gay who claim to support us?" After the 1997 General Convention decided to make the ordination canons mandatory, she expressed surprise with the "deafening silence of our male bishops at Lambeth."

Yet, she concluded, the effort "has been worth the pain, it has been worth the joy and worth the halting steps forward toward wholeness and healing." But the struggle continues and it is necessary "to press forward with a renewed determination to work toward eradicating the sexism, racism and homophobia which continue to permeate the church and, in turn, spawn some of the hate crimes we witness." And, she said, "Let there be peace among us and let us not be instruments of our own oppression."

At the end of the service, the Gospel choir pulled the congregation into its music and, despite the hour and the heat, participants were swept into a new level of celebration.

Sally Bucklee of Maryland, who was present at the 1974 ordination and participated in the anniversary celebration, said that she was "excited" by the young faces in the procession because it was now possible that "they would grow up knowing that God loved both males and females equally. And they might even hear stories about women in the Bible, which was not true when I was a child."



She was also “saddened” when she remembered how difficult the career paths for the women ordained became. “And women clergy today are still disillusioned about their future. It is still a very difficult road,” she said.

--James Solheim is director of the Episcopal Church's Office of News and Information

99-113

## High heat was no match for the energy of the Episcopal Youth Event

by Kathryn McCormick

(ENS) In heat that pressed like a huge hot iron, wilting everything from hapless humans to the tall rows of corn in the nearby Indiana fields, more than 1,300 Episcopal teenagers and adults gathered in late July on the Indiana State University campus in Terre Haute to learn and to celebrate together.

The gathering, the seventh Episcopal Youth Event (EYE), did not disappoint them. Through large meetings and small, workshops and quiet conversations, the youth, who represented nearly 90 of the church's U.S. dioceses as well as dioceses from Latin America and the Caribbean, dealt with the EYE theme taken from 1 Corinthians—“Listen, my brothers and sisters: You are many members yet one body.”

“Listening is not always easy for any of us, especially listening to people who are not part of our world,” Presiding Bishop Frank T. Griswold told the teenagers at a plenary meeting. “There is no easy connection.” He pointed out that Jesus was direct in warning “that people had better function in reality. We are brothers and sisters, but we hold back on some levels. Jesus says go beyond and engage with each other.”

Listening, then, became the main work of the event as it explored particularly the effects of racial and gender discrimination and how they may be overcome.

### Camp meeting meets rock concert

To volleys of cheers, thunderous applause and exuberant music, the five-day meeting began on a sultry night, in what sounded like a collision of a rousing camp meeting and a rock concert.

Waves of thunderous applause—and even The Wave—greeted everyone who spoke, including Griswold, who leapt to the stage to speak to the teenagers. Touching as many geographical bases as possible, Griswold noted that he started his career in the church as a rector in the Diocese of Pennsylvania, served as bishop of Chicago, and on the preceding weekend had attended the ordination of James Kelsey, the new bishop of Northern Michigan. The mention of each diocese drew a cheer from its delegation.

“I see our church in its diversity,” said Griswold, surveying the crowd. “You’re drawn from many parts of the country and from many cultures, yet you are one body.”

Bishop Catherine Waynick of Indianapolis, the host diocese, added that what teenagers learned and practiced at EYE could benefit the whole church.

“A year ago I was one of 11 women at the Lambeth Conference,” she said of the 1998 gathering in England of 750 Anglican bishops. “If we had had chances to listen, to hold each other in positive regard even as we disagreed with them, the Anglican Communion would be in a very different place now.”



Ryan Kuratko, a participant from Lubbock, in the Diocese of Northwest Texas, added, "There's a large difference between hearing and listening. This week is about listening; hearing a speaker and taking it to heart." Makeese Motley of Wallingford, Pennsylvania, noted that the task was an urgent one. "There are few opportunities in our lives when we will come together so openly to explore our faith together." He urged his fellow teenagers to ask questions, explore their church, acknowledge each other's talents, think about ways to improve their churches and communities and empower young people not only for the church of tomorrow but the church today.

### **Prejudice and its effects**

At the core of EYE's program were plenary sessions about gender and racial prejudice and its effects. Youth watched a video produced by the event's 22-member design team, then were invited to discuss it at small-group sessions and at some of the 70 workshops offered during the event.

To identify gender roles that are learned early in society, design team members Kevin Caruso of Bolton, Connecticut, and Erica Jeglum of Carmel, Indiana, in the Diocese of Indianapolis, first showed a video that included interviews with youth at the event and clips from movies that illuminated gender roles and how they could be used or abused. They then invited youth at the plenary to raise their hands if they remembered wearing Halloween costumes that portrayed Superman, a police officer or a firefighter (nearly all of the boys), or if they were disguised as princesses, ballerinas or nurses (nearly all of the girls).

Rigid gender roles, which have often hardened into discrimination later in life, have played a huge role in the church, they said, noting that women were first ordained as priests only 25 years ago. Currently they make up less than 14 percent of all priests and less than 3 percent of bishops. This despite the fact that women make up 52 percent of the country's population, they said.

At a separate plenary, youth were asked a number of questions about the effect of racial discrimination in their lives. An overwhelming number acknowledged that they had felt the sting of prejudice, and that realizing they were all brothers and sisters was a key part in overcoming prejudice and discrimination.

### **Diversity encouraged**

The lesson actually had begun in the year before the gathering in Terre Haute, when dioceses were strongly encouraged to send diverse delegations to EYE, said Thom Chu, the church's top officer for youth and children's ministries.

During the conference, the focus remained on gender and racial discrimination, although other types were named. The lack of any mention of sexual orientation or physical disability as a basis for discrimination, however, drew increasing concern among both youth and adults as the discussion went on.

Eventually an informal gay and lesbian caucus met on the last two days of the gathering, and on the fifth day of the event, following the final Eucharist, members of the design team appeared on stage and offered an apology to gay, lesbian, bisexual and transgender youth, as well as youth with physical disabilities, for their unintended exclusion from the larger discussions of oppression.

In the many other workshops offered during the event, youth learned about a range of subjects, from ways to stop youth violence to spiritual growth to how to navigate the Episcopal Church's political system. They also learned how much they shared with teenagers from other dioceses.



"I really don't like how kids are stereotyped," said one girl from Province 8. "Adults think we're all doing drugs or trying to get into trouble." She described how officials in her town had gradually restricted the places where teenagers could gather for skateboarding, inline skating or simply talking. Others around her said they felt the same type of stereotyping.

They also said that many of their fellow students knew little about the Episcopal Church and often assumed that church "is just a lot of people yelling, like they see on TV." The teenagers agreed that the church's youth programs, from the parish level to the triennial EYE, were good places to meet other kids, although they said they wanted more opportunities to meet with youth beyond their parishes.

### **Cultural carnival**

Meeting others was, in fact, the point of the most colorful part of EYE, the cultural carnival, a chance for diocesan groups to share a bit of their culture with everyone else. It was possible to enjoy a taste of clam chowder from Massachusetts, a race at a mini-Churchill Downs set up by the Diocese of Kentucky or listen to steel drum music from the Virgin Islands.

The entire carnival was set up around the campus fountain, whose jets of cool water spouting from ground level seemed life-giving to the youth, who had been housed in dorms without air-conditioning. Crowds at the fountain grew as temperatures climbed to a high of 103 degrees, causing the local electric power company to request cuts in all nonessential use of electricity.

About 100 took the opportunity during EYE to spend an hour with the presiding bishop who, with his wife, Phoebe, spent the entire week at EYE, to the delight of the teenagers. Amid queries such as the kind of musical instrument he plays—Griswold said he "sort of plays a recorder and can handle liturgical chant"—also came some serious points.

Asked his opinion on religion in the public schools, he said that it did have a place because of the role religion has played in history. "It's part of the story of humankind." He said the approach to religion "should not be as though one were proselytizing. But you can't understand people of other cultures without some understanding of their religious grounding."

Asked what the saddest part of his job was, Griswold replied, "When people who disagree won't speak to one another, when they refuse to listen to another point of view."

Later, in an interview, he said that during his week at EYE he "was struck by the generosity of spirit" among the youth and their "capacity to make room for others, to have respect," adding that he would "love to see that more broadly in the life of the church."

**--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.**



99-114

## New dean in Seattle hopes cathedral will be place of hope, reconciliation and justice

by James Solheim

(ENS) St. Mark's Cathedral in Seattle has chosen a young South African with a passion for reconciliation and justice to be its new dean. He also happens to be the first openly gay man elected to such a position in the Episcopal Church.

In an August 1 meeting with the 1,800-member congregation at the cathedral after his election, the Rev. Robert Taylor of Peekskill, New York, called St. Mark's "an astonishing place" that he hopes will be known increasingly as "a place of light, a place of hope, a place of reconciliation, a place of justice."

"Robert Taylor brings to us a vision of cathedral in every sense of the word," said Bishop Vincent Warner. "He is clear about the value of partnership and anticipates making strong connections with the diocese, the ecumenical and interfaith community, and the city of Seattle. Robert's ministry is grounded in liturgy and preaching which emphasizes the grace, generosity and joyful presence of God among us. He has a grounded spirituality that brings healing and reconciliation to the places in which he ministers."

Taylor was forced to leave South Africa in 1980, with the help of Archbishop Desmond Tutu, because of his active and public opposition to apartheid during his student days at Rhodes University in Grahamstown. Following his participation in a 1977 demonstration, the secret police ransacked his apartment and opened his mail. Facing mandatory military service, it became apparent that he faced a jail sentence unless he fled. "When I was struggling whether to go to jail, Desmond persuaded me not to," offering to help him leave the country.

In 1980 he enrolled at Union Theological Seminary in New York. Following graduation in 1983, he was ordained and has served as rector at St. Peter's Church in Peekskill since 1988. During his tenure, the congregation grew from 70 members to more than 400.

### Sensitive to the community

When he moves to Seattle, Taylor will be accompanied by Andrew Esham, his partner of 15 years. While the cathedral has a significant gay and lesbian membership, Taylor made it clear that he has no intention of being a poster boy for any factions in the congregation. He said that he would be "deeply disappointed if the people of St. Mark's only viewed me in that way." He said that he hopes to open a conversation with other clergy in the diocese on sexuality issues because it is "vitally important to be in conversation."

Roger Sherman, senior warden at the cathedral, said that the search committee "did not set out to elect a 'gay dean.' Rather, we prayerfully sought to discern God's will in this matter and trusted we would be led to the right candidate. That candidate is Robert Taylor. We need a strong and prophetic leader—and we have found one."

Offering his reaction to the election, Tutu commented on Taylor's inclusive style. "Our God is the ever-welcoming one for whom there are no outsiders, all are insiders. That is why Jesus broke down the embrace to include all—women, men, children, young and old, rich, poor, white, black, heterosexual, gay—all are invited and held in this embrace."



As a rector in Peekskill, Taylor reached out to the community, initiating new and innovative programs for children and the elderly, summer programs for youth, healing services for those living with HIV-AIDS, and a community choir for children.

"He is a man who will build bridges within the community of St. Mark's and throughout the city and the diocese," said the Very Rev. Gerald Porter, provost of the diocese who has been priest-in-charge at the cathedral following the resignation of the previous dean.

"He came to New York and took an ailing parish in a state of bad decline—and turned it around into a thriving parish and a model of outreach and ministry," said Bishop Catherine Roskam, suffragan bishop of New York. "He is an excellent preacher and a committed activist for justice."

Taylor expects to begin on the First Sunday in Advent, November 28.

*(This article is based on reports by Jeff Wilson at St. Mark's Cathedral and by John Iwasaki in the Seattle Post-Intelligencer.)*

**--James Solheim is director of the Episcopal Church's Office of News and Information.**

99-115

## Churches find caring for Kosovo refugees has its own rewards

by Kathryn McCormick

(ENS) The effort to resettle thousands of Kosovo refugees may be winding down as an uneasy peace descends on the troubled Balkan province, but Episcopalians seem to have just begun to recognize the extent of their generosity in welcoming the refugees to communities across the United States.

"I've been so impressed by the support of parishes that have offered to sponsor families," said Richard Parkins, director of Episcopal Migration Ministries, one of nine agencies that works regularly with the U.S. State Department to resettle refugees from throughout the world. "Hopefully, the seemingly positive experience that parishes have had in welcoming Kosovar families will extend to other refugee populations," he added.

He reported that in mid-July, about three months after the first Kosovar refugee families were admitted for resettlement, EMM had settled 875 persons. "That's an especially high volume of cases for such a limited time period," he said.

Twenty-three different locations were involved in this project, with churches available in most places to assist the Kosovars. Detroit, Michigan, received the largest number of Kosovars—158 comprising 46 families said. Some of the other locations receiving sizable numbers of Kosovars, he said, were New Haven, Connecticut; Boise, Idaho; Miami, Florida; Louisville, Kentucky, and Fargo, North Dakota. In these locations and many others, Parkins said, parishioners worked hard to gather supplies, find apartments, locate jobs, arrange for English lessons, and do the other hard work to help a family feel at home when it is thousands of miles away from the home it knew.



### **Blessed by the experience**

For example, in early June, more than 20 parishioners from St. Francis in the Fields Episcopal Church in Louisville greeted two refugee families at Louisville's airport. In Sarasota, Florida, members of the Episcopal Church of the Redeemer took on responsibility for a Kosovar family of five. That included obtaining and furnishing a two-bedroom apartment. It was one of eight churches from the Diocese of Southwest Florida that participated in refugee sponsorship.

"It looks like a decorator came in and did it," said Sandy Yow, a Church of the Redeemer parishioner who added that many fellow members had joined to "pour out their hearts in doing this."

Denise Vaughn, a deacon at St. Nathaniel's Episcopal Church in North Port, noted how much members had enjoyed delivering the furniture they had collected to the apartment they had decorated. "It was hard work," she said, according to a local newspaper, "but when we got done, we felt really blessed by the whole experience."

Parkins said the next big challenge will be in helping people make decisions about when or whether to return to Kosovo.

"We're trying to discourage people from returning too quickly," he said, citing the many dangers that remain, including active land mines and the many homes that were destroyed in the Serb attack. Many of those who had been in refugee camps in the Balkans have made their way back to their hometowns and thousands who had indicated they would participate in the program to settle in the U.S. have decided against it.

By mid-July, he said, it appeared that the U.S. government would admit up to 14,000 of the 20,000 Kosovar refugees it had expected. Only vulnerable medical cases remain eligible for settlement here, he said.

On July 12, the U.S. government announced that it would reimburse the travel expenses of refugees who return to Kosovo before May 1, 2000. The reimbursement is part of the initial plan covering all Kosovo refugees admitted to the U.S. before July 31.

"It is possible that some refugees may return to Kosovo and subsequently decide that circumstances there are such that they cannot remain and therefore come back to the U.S., he said. "Under certain circumstances refugees may return to the U.S. within a year of their departure and retain their refugee status. At present, EMM is attempting to determine how many of those whom we have resettled will seek to go back to Kosovo," he said.

**--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.**

99-116

## **South Dakota hosts 127<sup>th</sup> Niobrara Convocation**

**by James Solheim**

(ENS) In what has been described as "the single most distinctive institution of American Indian Episcopalians," almost a thousand people from the Dakotas, Minnesota, Arkansas (a sister diocese of South Dakota), and Delaware gathered in a large tent on a pow-wow ground in Eagle Butte, South Dakota, for three days at the end of June to eat, sing, share gifts and worship.



Roots of the Niobrara Convocation go back to 1870 when Bishop Robert H. Clarkson, the missionary bishop of Nebraska and Dakota, called an Indian Missionary Convocation for all Episcopal clergy working with Indians in the territories, as well as lay delegates from each chapel and from every band of every tribe which had a mission.

From the early days, when people arrived by horse and wagon, and later automobiles, people erected tents in the traditional camp circle, sharing their fires and food. Now people are just as likely to stay at motels or travel trailers, as well tents. But the spirit of sharing still permeates the convocation.

The Niobrara Episcopal Church Women led Sunset Prayers at this year's opening service, held under the main tent as the last rays of the sun sank in the west.

Presiding Bishop Frank T. Griswold and his wife Phoebe were special guests this year, mixing with participants, listening to their stories and sharing meals. They also visited Eagle Butte to talk with Greg Bourland, tribal chairman of the Cheyenne River Sioux Tribe.

It was not the first visit for the presiding bishop. As a college student he spent part of a summer, 42 years ago, serving at a work camp sponsored by the national church at St. Andrew's, a parish of the Cheyenne River Episcopal Mission. Two years later he spent his summer working at Calvary Church, Okreek, on the Rosebud Reservation. That summer he attended the Niobrara Convocation at a parish on the Standing Rock Reservation where he received a ribbon as a registered visitor.

Griswold told participants at this year's convocation, "I have kept this [ribbon] in my prayer book all these years. I remember you whenever I see the ribbon and say a prayer for you."

### **Honoring fallen leaders**

The theme this year, "Remember your leaders, who spoke God's word to you," honored four priests who served the Cheyenne River Episcopal Mission and died in 1996 or 1997—John Lurvey, Wilbur Bear's Heart, Sydney Platt and Robert Mesteth. A sunrise memorial service, for example, was at a roadside site near Eagle Butte where Mesteth died in an automobile accident.

General meetings dealt with the work of individual churches, the continuing translation of the Book of Common Prayer into the Lakota/Dakota language, the great need for more clergy to serve the people of reservation missions, and the desire for more lay training.

Many other activities drew participants in a number of different directions. The Diocese of South Dakota sponsored a Habitat for Humanity project, restoring three homes. A large group of high school and college students from Maryland led a vacation Bible school, reintroducing the game of Lacrosse to Indian youth after it had been prohibited by Indian authorities who thought it was training for war.

The game, known among the Sioux as "the little brother of war," was often used in lieu of battle to settle disputes, such as hunting or fishing rights. White explorers called the game lacrosse because the sticks used in the game reminded them of a bishop's crozier.

Organizers of Faith Journey, as the annual venture by youth from Delaware to the Cheyenne River Reservation is known, were determined to bring the game back to the Sioux and they succeeded, holding clinics for youth at the high school football field every afternoon. A Michigan corporation supplied goals and lacrosse sticks for instruction and scrimmage, to be used later to start a program in the Eagle Butte school system. Since she had played the game at college, Phoebe Griswold was invited to join a scrimmage.

On a more serious note, during a youth fest young people were invited and encouraged by older youth to seek a new way of life, avoiding drink and drugs that too easily pervade reservation life.

### **An ordination and sharing of gifts**

More than 800 people crowded into the main tent or in surrounding bleachers for the ordination of Paul M. Sneve to the priesthood during Sunday's Eucharist. Neve, a Dakota, is from Tiospaye Wakan (Sacred Family) Indian congregation of Calvary Cathedral in Sioux Falls. He will serve St. Matthew's in Rapid City. He is the grandson of the Rev. James Driving Hawk.

He was presented with a deerskin chasuble decorated with beadwork.

Many participants wore the Niobrara Cross, designed by Bishop William Hare, the first bishop of South Dakota, as a mark of confirmed membership in the church and a constant reminder of Christian calling. At the convocation in 1975, the Niobrara Deanery voted to share the cross with the entire diocese and, to this day, all confirmands receive the cross as part of their confirmation.

Niobrara is always a time of gift-giving and this year was no exception. The walls of the meeting tent were lined with hand-made quilts in traditional designs. Star quilts were given to Phoebe Griswold and the nine bishops who attended the convocation—Harold Jones, Walter Jones and Craig Anderson, all former bishops of South Dakota; Larry Maze of Arkansas; George Harris, retired bishop of Alaska; James Jelinek of Minnesota; and Wayne Wright of Delaware. The presiding bishop also received a gold Niobrara cross and a hand-beaded, deerskin stole.

For the Rev. John Robertson, interim officer for Native American Ministries, Niobrara represents a "spiritual homecoming," since his whole family is from South Dakota. "The center of Niobrara was the recognition of the making, the formation, of native Christians. That's why the Niobrara cross, given at confirmation, has been such a sign over the years for us as a ceremonial people. The convocation and its ceremonies tie together the past, present and future," he said.

**--James Solheim is director of the Episcopal Church's Office of News and Information. This article is based on information from Rita Winters, administrative assistant to the bishop of South Dakota.**

99-108

## **Bishop from Sierra Leone tells chilling stories of surviving civil war**

**by James Solheim**

(ENS) In a surprisingly calm voice, the bishop tells the harrowing stories of how he and his family escaped death during the recent civil war in Sierra Leone, but watched the destruction of church properties.

During what Bishop Julius Lynch described as a "reign of terror" by rebels in the region around the capital city of Freetown, churches were destroyed and families fled for their lives. In conversations with church, government and civil rights agencies in the United States in July, he described his direct encounters with the rebels.



At one point the rebels seized three boys from the church's school, took them down to the nearby docks, shot them and dumped their bodies into the harbor. The bishop went to the docks where he confronted the rebel commander and extracted a promise of safety for church personnel and property. Yet the bishop and the other families seeking safety in the church compound abandoned the houses and sought refuge in the school for several weeks. In the end, Bishopscourt, the houses and offices of the diocese, escaped damage.

Lynch said that the churches became targets because they had been so outspoken against the atrocities by the rebels, particularly the practice of maiming civilians, including many children.

When the rebels attacked and burned Holy Trinity, the largest parish in the diocese, they intended to kill the vicar and his family but got drunk on the communion wine, allowing them to escape. He reported that others were not so lucky, that two priests are still missing.

### **Future depends on peace**

Addressing the future now that a cease-fire is in effect, he said that "everything hinges on peace—lasting peace." Yet he expressed deep concern for the transitional government, which includes rebel factions, because it is "not quite acceptable to the people." And he added, "Most of us are bleeding, left mourning the loss of our loved ones. That leaves the church with the difficult task of preaching reconciliation, even though it is difficult to forget the atrocities." He admitted that the only way forward might be to "stand up, forget the past and build for the future."

Lynch blamed the United Kingdom for not stepping into the situation in its former colony before it got out of hand. And he is convinced that the United Nations must provide a strong presence to monitor the peace process and the agreement hammered out in July after a brutal eight-year civil war.

In July, forces from West African nations overthrew the Revolutionary United Front that had toppled the elected government in 1977. Lynch expressed some optimism that this agreement would hold, unlike two previous attempts, because of UN presence and support. But he is clearly worried that the nations of the West show little inclination to be involved and "peace may not work if they remain silent."

### **Amnesty is controversial**

The amnesty provision of the agreement is controversial, however, but seems to be the only realistic option, in his opinion. The rebels were promised "an absolute and free pardon and reprieve" under provisions of the agreement signed July 7 in nearby Togo. The provision has been denounced by Human Rights Watch and Amnesty International. One British diplomat was quoted as describing the agreement as "a very dirty deal but unfortunately the only one available." The UN representative at the signing even added a disclaimer, stating that he could not support amnesty for those guilty of genocide or war crimes because they are forbidden by international law.

Even with the agreement, Lynch said that it is very difficult to determine the real agenda of the rebels, now that they will be part of the provisional government. "But we can't rebuild without peace," he said. And even then the road ahead will be very difficult because those who have been maimed were needed to work the farms. "The economy is devastated and we are listed now as the poorest country in the world," he added. "The task of reconstruction is going to be long and very difficult."

Richard Parkins, head of Episcopal Migration Ministries for the Episcopal Church, has visited Sierra Leone and praised the bishop and his clergy for their "astonishing courage" and witness. He noted that there is little support for refugees from Sierra Leone.

During his visit, Lynch had very productive conversations at the United Nations, the U.S. State Department, Human Rights Watch and church leaders.

--James Solheim is director of the Episcopal Church's Office of News and Information.

99-118

## Asian-American Episcopalians build ties with their homelands

by Kathryn McCormick

(ENS) It might have been the conversations about kids, or what the growth of McDonald's franchises had done to neighborhoods, or the quirkiness of congregations. Whatever the topic, talk flowed easily, almost without regard for the wide ocean and the cultural distance that separate the people in the dioceses of Korea and the group of Korean-Americans who visited them late last spring.

"We found we shared quite a few issues," recalled Allen Shin, until recently assistant director of Asiamerica ministries in the Episcopal Church, as he reflected on his part in an ambitious program that connected nearly 200 Asian-American Episcopalians with counterparts in their "home" countries.

The 1999 Asian Consultation was made to establish relationships, and by most accounts, it succeeded.

The idea for it, according to Winston Ching, director of the congregational ministries cluster at the Episcopal Church Center and also director of Asiamerica ministries, came last year as the church's Asian congregations held their 25th annual consultation, an education program.

"We received an invitation from the archbishop of Hong Kong to visit his province," he said. "The planning committee thought about it and decided that it may not be appropriate for everybody to meet in Hong Kong—Asians in the church are from the Philippines, Japan, Korea, China—so the committee devised this scheme where half the time would be spent in the home countries by each of the constituent groups. The final plenary sessions were in Hong Kong, where groups could report back, look at the Anglican contribution in the various homelands, some of the issues we face in common and the partnerships we could develop."

### A natural step

The visits to the homelands were a natural step, Ching said, because Asian congregations often are isolated within their own dioceses, where they are often the only Chinese, Korean or Filipino parish. Many parishioners are immigrants whose first language is not English, which makes many diocesan programs unavailable or unsuitable for these congregations. Often clergy are recruited from overseas. The consultation, in fact, was developed to communicate some of the things that should be going on in the dioceses, Ching said.

Approximately 200 people took part in the visits, Ching said, each ready to talk about the Episcopal Church and at the same time eager to take in different aspects of their home countries. Those who had emigrated from Asian countries reunited with family and friends, while those who were first-, second-, third- or fourth-generation Americans learned more about their ethnic origins, he explained.



All were charged with exploring the churches and church issues in their homelands, Ching said.

"The idea was to develop a relationship with the church in a specific country," said Shin, who was part of the delegation that went to Korea. They met with their hosts and immediately identified areas such as liturgical development and stewardship for further exploration.

"The Anglican Church of Korea recently became an independent province," said Shin, "and they're in the process of developing their own prayer book and their own liturgy and trying to see that it reflects Korean culture as much as possible." This resonated with the U.S. group which feels, and wants, to maintain strong cultural ties to their heritage.

The church in Korea recently ordained its first woman deacon, he said. And, while from the American side of the discussions that seemed to be a positive step, it clearly was a point of debate across the Korean church.

Both groups shared their thoughts about youth, Generation X and, yes, the ubiquity of McDonald's.

### **Pulling together**

It also was "the first time that Korean Anglicans here talked seriously about issues that pertain to ministry outside their church buildings," Shin observed. "We found that we could pull together on energy and resources."

For example, he explained, "Most of the Korean congregations here are mostly Korean-speaking and they minister to the immigrant generation, which means that they really need Korean-language material. We don't have enough resources to develop a lot of materials ourselves, but the Anglican Church of Korea has a lot of resources we could easily use."

The Korean church, which was formed about 100 years ago as a mission of the Church of England, is interested in a growing relationship with the Episcopal Church, Shin said, because the Episcopal Church seems to them to be a better model of church growth. He pointed out that the Diocese of Seoul and the Diocese of New York recently formed a partnership. "Also," he said, "there are more Korean Anglican congregations in the U.S. than in England. In England there is only one; here there are 14."

Work is underway now to establish exchange programs for young adults and for clergy so that Korean—Americans and Koreans in Korea can see how each group "does church." The Province of Korea took the first step by sending a small group to the Asian-American Episcopal Youth Conference held in August in California.

The process of discussion and discovery was echoed across Asia.

Filipinos from the U.S. went to the Philippines, Ching said, and the Chinese met in Taiwan, which is diocese of the Episcopal Church. "The Chinese are from everywhere in Asia," he said, "some from Hong Kong, some from Malaysia, some from Taiwan. We accepted an invitation from the Diocese of Taiwan to gather there."

Japanese went "home" to Japan and Southeast Asians, who could not meet in their home countries of Vietnam, Cambodia or Laos, met in Hong Kong, with a 24-hour mini-visit to nearby China, where leaders of the China Christian Council described life under communist rule similar to those Southeast Asian governments.

### **New connections**

"What they learned," said Ching, "was that in order to develop churches in their own countries, they will have to know how to work with a communist government."

All the U.S. groups later gathered in Hong Kong to share what they had learned and to look at the ministries conducted by that province.

"Hong Kong gave a tour of seven ministries, from housing to social services," Ching said, "to give us an idea of what is possible besides the traditional view of church as a New England-style building that's used just one day a week."

Ching said that the entire experience was so exciting, creating new connections and awareness among all those who went, that there has been some talk of doing this kind of trip every five years. To help prepare for that, Ching said, he has been busy lately setting up a chat room on the Asiamerican Ministries web site so that Anglicans here and there will be able to easily stay in touch.

—Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

99-119

## **Born in the Gold Rush, Diocese of California celebrates its 150th anniversary**

by Dennis Delman

(ENS) With prayers, psalms, a parade and a picnic, the Diocese of California began a year-long anniversary celebration on July 17, some 150 years after the Rev. Flavel Scott Mines conducted the first Service of Morning Prayer that launched Episcopal ministry in the early days of California's gold rush.

Opening the celebration with that same service, nearly 500 people gathered in Trinity Parish, San Francisco, the first Episcopal church west of the Rocky Mountains. In his welcoming comments, the Rev. Robert Warren Cromey, Trinity's current rector, noted that the congregation was seated where hundreds of thousands had worshipped over the years, including 72 funerals in the past two decades for Trinity parishioners who died of AIDS.

The Rt. Rev. William Swing, seventh bishop of the diocese, welcomed Presiding Bishop and Mrs. Frank T. Griswold, together with several visiting bishops, ecumenical and interfaith guests, and reminded the congregation that in the founding of Episcopal ministry in California, "before bishops, before any priest, there were lay people." It was a call in late 1848 by prominent lay people to the Board of Missions in New York that brought Mines, then the Rev. John Ver Mehr, first rector of Grace Church (now Grace Cathedral), to San Francisco.

### **Procession to Grace Cathedral**

Following the service, crucifer Michael Hilty led an ever-expanding procession from Trinity to Grace Cathedral. Halting San Francisco's famed cable cars, the procession climbed the California Street hill, fed continually at each intersection by members of the diocese's 86 churches and its social institutions, joining the procession in the order of their founding.

Joining Swing and Griswold in the procession were Bishops G. Richard Millard (retired suffragan of California) Mark MacDonald (Alaska), Jerry Lamb (Northern California) Samir Kafity (Jerusalem, retired) and Otis Charles (Utah, retired)



Approaching Grace Cathedral, behind its banner proclaiming the sesquicentennial theme: *Let It Shine*, the procession, which included Chinese dragons, bagpipers and a sea of church banners, numbered more than 2,500 and stretched nearly four blocks. As marchers arrived, they gathered on the cathedral stairs to pose for a family photograph. Members of the Church of Our Saviour, in Oakland's Chinatown, presented Swing a framed reproduction of the *Let It Shine* theme done in Chinese characters, using exactly 150 pennies.

An overflow crowd jammed the cathedral and close to conclude the morning's worship with the Eucharist, which featured a 300-member choir under the direction of John Fenstermaker, Grace Cathedral's organist and choirmaster, and drawn from nearly half of the diocese's churches. In keeping with the diocese's ethnic diversity, the Gospel was read in nine languages, from American Sign to Fijian and Hindi.

### **Sermon by the Presiding Bishop**

In his sermon, Griswold recounted a recent visit to Russia during which he learned that the Diocese of California's first bishop, William Ingraham Kip, convinced an 1860's General Convention to establish a relationship with the Russian Orthodox Church. "As a result of Bishop Kip's efforts," said Griswold, "the Russian Church has long regarded the Episcopal Church as a friend," and called upon it to help "rebuild the structures of the church in the wake of the Soviet years."

Saying he was personally grateful to the first bishop of California, Griswold noted that "determined farsightedness is a characteristic I particularly associate with this diocese and many of its bishops across the years... as well as your present bishop's vision of the potential force of the world's religions to bind up and bring together, rather than divide and turn the people of the earth against one another."

### **Anniversary hymn**

Following Renewal of the Baptismal Covenant, the choir led in singing the offertory anthem, *Jesus Christ is Our Story*, based on the 150<sup>th</sup> Psalm (text by Brian Wren and music by Conrad Susa) and composed specifically for the diocesan anniversary celebration. In the course of the anthem, people, as instructed, began to chant in monotone Psalm 150 in one of the nine languages used in the Gospel reading.

After the Eucharist and capping the day's festivities, people picnicked on the cathedral close and in Huntington Park across the street, accompanied by live entertainment that showcased the diocese's ethnic diversity.

—Dennis Delman is the editor of the Diocese of California's *Pacific Church News*.

99-120

## **Summit challenges blacks to address concerns**

by Marie Panton

**(Episcopal Life)** They were unified in their responses. They talked about the sin of racism in the church and society, women's ordination, human sexuality, worship, and youth involvement in the church. They said they wanted to see crime, education, poverty — issues that affect blacks significantly — be an integral part of the church's agenda.

Nearly 200 Episcopalians of African descent met in June to develop strategies to increase black leadership in the church and the community. The conference, "The Rt. Rev. Quintin E. Primo Leadership Summit," was named in honor of a former suffragan bishop of

Chicago, who served the church for 45 years, championing issues of justice and the inclusion of persons of African descent at all levels. He died last January.

Held in conjunction with the annual meeting of the Union of Black Episcopalians, the summit was sponsored by the black bishops, the Office of Black Ministries at the Episcopal Church Center, the Union of Black Episcopalians and the Caribbean Anglican Consultation.

"It is designed to allow people of color to examine unified ways to ensure blacks are adequately educated, prepared and provided access to all aspects of life in the church from the local to the national level," said the Rev. Sandra Wilson of Minneapolis, president of UBE.

"We need not have a spirit of timidity as we respond to the cries of the poor, to crumbling neighborhoods, to disintegrating families," said Wilson. "We have no time to do anything except live the Gospel mandate to stand with and work on behalf of the poor and oppressed."

The Rev. Herbert T. Johnson of Detroit said he came to be edified. "I hope to develop some ideas and skills that I can take back and motivate our people so that we can move forward into the new millennium," he said.

### **Need for healing**

Commenting on a vast need for healing in society, the Rev. Kwasi Thornell, coordinator of the conference, said, "Black clergy and lay leaders have to face the issues before us. We cannot be complacent because we have made a few gains," he said.

He reported the realities of some scarcities within the black community:

- People of African descent are not being attracted to the priesthood.
- Black clergy are not being elected bishop (there has been one black bishop elected in the last eight years).
- Blacks are not gaining in membership and evangelism programs are weak.
- Congregations are becoming older, and there is a lack of new leadership.
- Racism, employment, affirmative action, war, crimes are not being discussed at diocesan or national conventions.
- We are not holding on to our young children in our urban communities.
- Two-parent families are in decline.

### **No time for foolishness**

Borrowing from the words of a famous Anglican theologian in his address, the Rev. James Forbes, senior minister of The Riverside Church in New York, said, "[There is] no time for foolishness. There is a serious sense of urgency to get done what needs to be done." He urged participants to focus on the work to be done, by finding the power to see it through.

Drawing on issues highlighted in speeches and a panel presentation, nine visioning groups tackled 10 concerns, such as justice and oppression, worship, and developing programs of support.

Based on a 1998 Kaiser Family Foundation national survey of African-Americans living with HIV/AIDS, panel member Jesse Milan Jr., director of the National Prevention Information Network, an information source on HIV/AIDS, sexually transmitted diseases and tuberculosis, reported that African-Americans account for 13 percent of the U.S. population yet they account for 53 percent of those infected with HIV. AIDS is the No.1 killer of African-American males between 22 and 45, and 96 percent of blacks believe that the federal government is not doing enough about HIV/AIDS prevention.

Milan urged participants to become knowledgeable about the disease, both personally and in the community, and to become involved in the issue.



Erica Clifton, 20, a junior at Ohio State University, Columbus, addressed women's ordination, human sexuality, and youth and young adults in church.

"We need to stop arguing about women's ordination," said Clifton. "Who did Jesus send to tell he was risen from the dead? Jesus had no prejudice about whom [he sent] to spread the good news."

She implored leaders to stop arguments about gays and lesbians because "ridiculing is not nice by Christians."

Bishop Orris J. Walker of the Diocese of Long Island, N.Y., said he hopes the black community will work at not being divided on the issue of homosexuality. "The church's ministry to and with gay people has been a subject no one wants to discuss .... There are many gay and lesbian people active in very responsible positions in the church.

"I hope that the black community will not stay on the sideline and say, 'This is not an issue for us,' but that this is a liberation issue that needs our full attention. The gospel calls us to be involved in all situations where oppression exists."

### **A place for youth**

Marisa Jennings, 18, of Los Angeles maintained that youth and young adults need a place in the church.

"We do not know where we stand. There are resources [for me] with no knowledge on how to get hold of them," said Jennings. "I think the UBE needs to take an active role in helping us if we are the future ... extending a hand to help us get the information we need."

The black community is divided between citizens of the First and Third Worlds, said the Rev. William Guthrie of East Orange, N.J. A member of the Caribbean Anglican Consultation he urged participants "to be careful not to get caught up in the old divide-and-conquer strategy that plays racial groups against each other.

"Developed and developing worlds should seek to build bridges of understanding instead of walls of separation within our various groups," said Guthrie.

Kelly Brown-Douglas, author of "The Black Christ" and "Sexuality in the Black Church," told a story of Anna Julia Cooper, a lay person in the Episcopal Church some 150 years ago. Although Cooper was never accepted or treated as a full-fledged member, she never saw herself as a victim, Brown-Douglas said. An educator and activist, in 1886 Cooper addressed a convocation of Protestant Episcopal clergymen in Washington, D.C., on the education of black women and said, "When and where I enter, the entire race enters with me." Brown-Douglas then challenged participants "to use these words as an outline as we contemplate who we are and what we are as we move into the 21st century.

"We need to redefine what it means to be on the margins of the Anglican institutions ... to transform our understanding of what it means to be marginalized," she said. "Are we victims or vanguards on the margins?" said Brown-Douglas.

Bishop Clarence Coleridge of the Diocese of Connecticut said blacks can increase power on the margins by always being visible. "Most people of the dominant group in the Episcopal Church are people of good will and fairness ... but even people of good will could ignore the pressing problems of those on the margins if we don't make our voices and needs resolutely heard and known," he said.

Wilson said she hopes blacks will bring their gifts of moral courage and preaching the Gospel to call for future change. "We have to call the church to walk its talk. We have to lead others to have the courage to transform the society into places of inclusivity, equity, justice and peace so that we might become a beloved community where racism, sexism, heterosexism and other '-isms' exists no more," said Wilson.

-- Marie Panton is editorial assistant for *Episcopal Life*.

99-105

## Churches mourn death of Karekin I, leader of Armenian Apostolic Church

by Kathryn McCormick

(ENS) Church leaders are mourning the death of His Holiness Karekin I, Supreme Patriarch and Catholicos of All Armenians, who died June 29 after a long illness. He had worked for years to strengthen and deepen the ecumenical relations of his church at both world and national levels.

"His qualities of spirituality, scholarship, and ecumenical leadership have graced the wider ecclesiastical world and stand as a credit to the courage and determination of the Armenian church and people even in the face of earthquakes, genocide, and persecution," Presiding Bishop Frank T. Griswold said in a statement.

By 1995, when he was elected catholicos, Karekin I already had played a major role in the World Council of Churches. He was elected to the council's central and executive committees in 1968 and served as vice-moderator of the committees from 1975 to 1983. He also served on the WCC's faith and order commission.

He was an observer to the Second Vatican Council in 1962 and the 1968 Lambeth Conference, and was later instrumental in the establishment of the Middle East Council of Churches, serving as president.

In a tribute to Karekin I, the WCC called him "one of the important architects of ecumenical relations in modern times."

Griswold recalled Karekin I as an active church leader who was "loved and respected by Anglicans around the world, including the Episcopal Church in the U.S.A."

Karekin Sarkissian was a doctoral student at Oxford University under prominent Anglican scholars, Griswold noted, adding that he later was chosen to be the preacher at the installation of Desmond Tutu as the first black dean of Johannesburg Cathedral.

"When His Holiness was award the degree of doctor of divinity, *honoris causa*, by the General Theological Seminary on May 6, 1998," Griswold recalled, "he congratulated Anglicans for maintaining in harmony both the catholic and evangelical elements of the Christian faith and further remarked how it was 'difficult to draw a distinction between what is Armenian in me and what is Anglican in me.'"

"Anglicans will remember him for these personal and pastoral qualities, just as Christian scholars will remember him for his groundbreaking and hopeful studies on the Christological definition of the fourth ecumenical council of Chalcedon," Griswold said.



The WCC commented that Karekin I will be remembered for his unfinished agenda—he was co-president of the Pan Armenian Committee, which is preparing and coordinating the celebrations of 1,700 years of Christian Armenia, to be culminated in 2001.

**--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.**

99-117

## **Presiding bishop urges church to observe Day of Prayer for Persons affected by HIV/AIDS**

**by James Solheim**

(ENS) Presiding Bishop Frank T. Griswold sent a letter in July to all parishes of the Episcopal Church, urging them to observe a Day of Prayer for Persons affected by HIV/AIDS, "as encouraged by General Convention."

He said that he was inviting the church "to a time of reflection and observance about this continuing malady among us" based on information about trends in the pandemic supplied by the Executive Council's committee dealing with the issue.

"We can give thanks for the encouraging progress against the disease in some of the developed countries where many infected people are living longer and the rate of infection among gay men has slowed or declined," he wrote.

Yet he pointed to "an alarming rise in HIV infections in communities of color, young heterosexual men and women, drug users, and older married women. And while people are living longer with the disease, there is still no cure and no vaccine to prevent it."

Griswold said that HIV/AIDS "continues to be one of the most serious health problems in the world," with rapidly increasing infection rates in many regions, "notably central Africa, southeast Asia and the Indian sub-continent" where costs for health care are "effectively prohibitive."

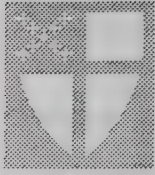
He added, "A strong and ongoing ministry to all people affected by HIV/AIDS continues to deserve a high priority in the outreach of the Episcopal Church. I am so grateful for the compassionate witness undertaken by our church in response to this disease over the years. That response is still needed."

Many churches observe the day of prayer in October, on the Sunday closes to St. Luke's Day (October 18). Others may choose the Feast Day of Constance and her Companions in Memphis (September 9) "or some other appropriate time.

"I urge all members of the Episcopal Church to support this observance with their prayers and presence, and to take part in this important ministry according to their individual gifts and talents," the letter concluded.

Check the home page for the National Episcopal Aids Coalition ([www.neac.org](http://www.neac.org)) or materials available from Episcopal Parish Services (800-903-5544).

**--James Solheim is director of the Episcopal Church's Office of News and Information.**



# *news digest*

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99-107D

## **Griswold and delegation greeted warmly by Orthodox patriarchs in Moscow and Istanbul**

(ENS) Presiding Bishop Frank T. Griswold and a small delegation from the Episcopal Church made an official visit in July to two of the most important centers of Orthodox Christianity, in Moscow and Istanbul, where they received a very warm welcome—and assurances of “a new era of cooperation.”

Welcomed at the airport by representatives of the Russian Orthodox Church’s Department for External Church Relations (DECR), it was clear that the long history of relations between the two churches had transcended political differences between the two nations. Griswold said that “people of faith must overcome obstacles,” citing a history of cooperation that goes back to the early 19<sup>th</sup> century when Episcopalians offered hospitality to Russian Orthodox congregations in California. “I came to learn about the church in Russia and to build on those relationships so they can be richer and more productive,” he said.

In the four-day visit the delegation met with Patriarch Alexy II and other church leaders to discuss common issues and explore ways to cooperate.

In addition to Griswold and Grein, the delegation included the Rev. David Perry, the church’s deputy ecumenical officer; Bishop Roger White of Milwaukee, co-chair of a coordinating committee of the two churches; the Rev. Prof. J. Robert Wright of the General Seminary in New York, ecumenical consultant to the ecumenical office; Bishop Charles Keyser, bishop for the Armed Forces; the Rev. John Backus, chair of the Diocese of New York’s Russia Committee; and Jim Rosenthal, communications officer for the Anglican Communion Office in London.

In a conversation with Alexy and church leaders, the patriarch described the enormous task of restoring thousands of churches and hundreds of monasteries and ministries that were “disrupted by the Revolution.” Yet, he added, “Our most important task is to help people restore their souls.”

He expressed deep appreciation to the Episcopal Church “for your help in restoring our activities and consider your visit another step in developing our good relations.” He cited areas such as religious education and chaplaincy to the military. “I give great importance to personal contact,” he said.

Griswold quickly agreed, pointing out that several members of the delegation had already formed relationships with the Russian church, leading to “deepened respect and affection.” He expressed a hope that prayer, which had “sustained you through difficult times,” would now usher in a new era “so that which has been hidden may flourish openly.”



Alexy was obviously moved by the observation. "People can't imagine what our church went through in the 1920s and 1930s. It was genocide against religion, but now we have new models of witness... who share the experience of persecution through the centuries."

The patriarch expressed appreciation that the presiding bishop's delegation had "come to see what has been accomplished with God's grace. After 70 years we are seeing people come back to faith, more aware of their need for God."

Metropolitan Kirill, chair of the DECR, hosted the delegation in an important dialogue on cooperation. He said that the Russian church was deeply involved in trying to establish a "new understanding" of the church's role in society while maintaining contacts with other churches.

On the touchy subject of the WCC, Kirill said, "We are not against the World Council of Churches but we want it to be more effective in interchurch relations." He expressed frustration among the Orthodox with the theological meaning of membership and said that criticism had mounted and become more "noisy" in the last decade. He suggested reconsideration of the basis for membership, perhaps basing it on confessional families.

Admitting that the coordinating committee of the two churches needed attention, he promised to take steps to "stimulate" cooperation. "Relations with your church is one of the few positive ones with churches that came out of the Reformation," he said.

Showing familiarity with the history of relations between the two churches, Kirill said that contacts were established when Russia sold Alaska to the United States. The Holy Synod of the Russian Church received "an amazing message" from the Episcopal Church proposing common pastoral work in Alaska. In response, the Holy Synod said that the churches "should seek unity in faith through dialogue," that peace comes through friendship.

"It is still very relevant—the best answer to those who reject relations, who argue against them. Our two churches have never disrupted their relations and now we face a very good opportunity to enrich each other." Griswold said that the conversation had convinced him that the two churches were entering a "new era of collaboration."

As a sign of that collaboration, Bishop Charles Keyser was invited to participate in the dedication of a new military chapel where the patriarch made it very clear that he was enthused and supportive of cooperation—in a public setting that included the deputy minister of defense and nine generals.

### **The spiritual center of Orthodoxy**

The shimmering onion domes of Moscow's churches changed into domes of the world's largest mosques as the delegation flew to Istanbul, once the most powerful city in Christendom but now a place where the church struggles for visibility in an environment that is occasionally hostile.

Ecumenical Patriarch Bartholomew I welcomed the delegation, calling the visit "an occasion of great rejoicing" that would deepen the relationship. In his official welcome, he said that he hoped that "your pilgrimage to the spiritual center of Orthodoxy will lead you to regard our city to truly be the age-old bridge uniting East and West—as it indeed has been for nearly two millennia." (*See text in Newsfeatures*)

Looking back over the last millennium, he said that it "began tragically with the division of the seamless garment of Christ, his holy church, namely with the separation between the Roman Catholic and the Eastern Orthodox Church. Subsequent centuries have seen the continued lamentable process of fragmentation and disruption of communion between believers in Christ, both in the East and in the West."

The patriarch urged faithfulness to a vision of the undivided church, even though he admitted that “the path is long and difficult.”

He said, “We must contend with the current ecumenical malaise,” one that is marked by “cooling of relationships,” and a “winter of ecumenism.” One example of that malaise, he observed, is the “troublesome” future of the World Council of Churches, one that he finds “disheartening.”

In response, Griswold said he hoped that “spring is coming” and that the patriarch would support the new dialogue between the Episcopal Church and the Orthodox in the United States. He thanked the patriarch for his “witness in the larger community and his concern for justice” and his “frankness over some of the difficulties in the ecumenical world today.” He repeated the Episcopal Church’s official position that “where there is a historic church, we are there to support that church.” The patriarch added that he was “delighted to hear that from you.”

The patriarch described his role in “the first see in the Orthodox world,” and “first among equals” of the 16 independent Orthodox churches with a membership estimated at 250 million. That role has had its rocky moments in recent years, including a serious conflict with Patriarch Alexy over jurisdiction of Orthodox churches in Estonia.

“Christians are just a drop in a Muslim ocean” in Turkey, despite a long history that began in biblical times and culminated in the Byzantine Empire. The delegation visited one of the most important symbols of that era, Hagia Sophia (Church of Holy Wisdom), for almost a thousand years the largest church and most important church in the world. When the Ottoman Turks captured Constantinople in 1453, the church was turned into a mosque and in 1936 it officially became a museum with mixed Christian and Islamic symbols.

Despite pressures, and an occasional bomb thrown over the wall of the patriarch’s headquarters, Bartholomew is convinced that, after 17 centuries, it is important to remain in Istanbul as a witness to that historic role.

Later Griswold said that the “generous outpouring of friendship was quite overwhelming, much of it based on relationships we have already established.” He was clearly buoyed by the determination in both Moscow and Istanbul to pursue ever-deeper relationships and cooperation. “I leave with a vastly expanded vision of the church catholic and the rich variety of ways in which the Holy Spirit is at work among believers in other cultures, other churches.” —by James Solheim

99-112D

## After 25 years, women priests still raise difficult issues for the church

(ENS) It was a day of laughter and tears, bittersweet memories and warnings about the road ahead, as the first women ordained to the priesthood 25 years ago were joined by hundreds in reflecting on what the historic event meant then and what persistent issues it continues to raise for the church.

In welcoming guests to a July 29 luncheon that launched the day-long celebration of the “irregular” ordinations, Bishop Charles Bennison of Pennsylvania said that the occasion would evoke “lots of memories—and hopes.”



Noting that he had invited all 736 bishops of the Anglican Communion to the celebration, he said that "we have a long ways to go" before the whole church would be able to celebrate the ministry of women.

Archbishop Njongonkulu Ndungane of Southern Africa drew parallels between the struggle for freedom and justice in his country and the struggle for the ordination of women in the Episcopal Church. The search for a more inclusive church, and the challenges to oppressive patriarchy, are similar to the liberation movements in Africa, he said.

Just as the struggle for acceptance continues in the Episcopal Church, "The dream of community is still a long way off in Southern Africa." And he wondered if Christianity had replaced one mode of domination with another. "Has the ordination of women changed the shape and style of ministry?" he asked.

### **Reawakening of ministry**

"The Anglican Communion and the Episcopal Church have a great deal for which to be thankful in the fact that 25 years ago there was a re-awakening which took place of what it means to be a priest of Jesus Christ in the church catholic," said the Rev. John Peterson, an American who is secretary general of the Anglican Communion Office in London.

The ordinations in 1974 "helped all of us as Anglican Christians to become more aware of the gift of priesthood," Peterson said. The intervening years have been "a time of learning and growing for our Communion... a period of reception." He shared a chart (*see Newsfeatures*) "which indicates just how far along this process of reception is in our Communion."

The chart, he pointed out, illustrates that "the acceptance of women priests is something that transcends geographic, cultural, and theological divides." He added, "The evidence seems to suggest that the gifts which women bring to the priesthood of Christ's church are celebrated ever more widely in this diverse Communion of ours."

### **Learning to be 'holy outlaws'**

The Rev. Nancy Wittig of Philadelphia opened a time of reminiscence at the luncheon by observing that women ordained in last 10-15 years "don't know our story." She and her colleagues stressed what a debt of gratitude they owed to those who took the risks—and especially to the powerful support they received from lay women.

Calling them "heroes of heroes," the Rev. Alla Bozarth-Campbell paid homage to the deaconesses who blazed the path forward, and to "lay women who persevered." The ordinations taught her how to be "a holy outlaw."

The Rev. Carter Heyward of Episcopal Divinity School in Massachusetts urged participants to embrace the movement for more openness in facing issues, a movement that is "stretching all of us."

Some of the women, like Alison Cheek of Australia, are struck by the fear and timidity that they feel characterizes the church today—in contrast to the "inspiring and perspiring" event 25 years ago when people took enormous risks to demonstrate their support. If there is ever going to be a "re-nerving of the church," it will be necessary to deal with the current "failure of nerve," she said.

"What we did was not just for the Episcopal Church, but for the holy church," said Bishop Tony Ramos, of Costa Rica, the only active bishop at the ordinations.

### **Troubling questions**

On a sweltering July day just as hot as it was 25 years ago, hundreds poured into Church of the Advocate for the two and one-half hour "service of celebration and thanksgiving."

Led by drums and youth carrying streamers, three processions entered the sanctuary. The women who were ordained in Philadelphia, joined by others ordained in Washington, D.C. the following year, entered to applause mixed with some tears.

In her sermon, Bishop Barbara Harris of Massachusetts, who was warden at the Advocate and crucifer at the service in 1974, observed, "For some it is a time of joy and celebration... for still others there are lingering doubts that celebration is appropriate, given the climate we are experiencing in the church today."

She said that, after 25 years, about 3,000 ordained women in the US and about 6,300 total in nearly 26 provinces of the Anglican Communion, it is time to ask, "What have we learned? And why does opposition continue?"

"Despite the development of a critical mass of ordained women, including 11 bishops, at Lambeth we were left wondering what had happened to the dream of a kinder, gentler church," Harris said. "The conference resolution concerning ordination of women and its odious amendment—authored by two women bishops in concert with some conservative male bishops—totally ignored any positive impact the church has experienced through ordination of women to the priesthood and the episcopate over the past 25 years."

(Lambeth urged patience, arguing against efforts that would require bishops to accept the ministry of women in their dioceses.)

"Having tasted blood with the much-amended resolution on human sexuality," declaring that homosexual activity is contrary to Scripture, "the princes of the church moved in for the kill on the people they really hold in low esteem—women." While the church has had "gay priests and bishops at least since the 13<sup>th</sup> century, it is disingenuous at best and downright dishonest at the worst, to pretend that we are faced with some new phenomenon of homosexual clergy." She suspects that "the advent of open lesbians into the ranks of the ordained has triggered renewed and redoubled efforts to turn back the clock on women's ordination."

### **The Gospel tide of inclusivity**

She predicted that the few bishops who continue to oppose the ordination of women in the Episcopal Church "will try to use Lambeth's non-binding action as a club against us at next year's General Convention... In reality, they are swimming against the Gospel tide of inclusivity, heading for the backwater eddies of patriarchal delusion. And that, too, is a part of what we have learned."

She asked, "Where are the real men, the men straight and gay who claim to support us?" After the 1997 General Convention decided to make the ordination canons mandatory, she expressed surprise with the "deafening silence of our male bishops at Lambeth."

Yet, she concluded, the effort "has been worth the pain, it has been worth the joy and worth the halting steps forward toward wholeness and healing." But the struggle continues and it is necessary "to press forward with a renewed determination to work toward eradicating the sexism, racism and homophobia which continue to permeate the church and, in turn, spawn some of the hate crimes we witness." And, she said, "Let there be peace among us and let us not be instruments of our own oppression."

At the end of the service, the Gospel choir pulled the congregation into its music and, despite the hour and the heat, participants were swept into a new level of celebration.

—by James Solheim



99-113D

## High heat was no match for the energy of the Episcopal Youth Event

(ENS) In heat that pressed like a huge hot iron, wilting everything from hapless humans to the tall rows of corn in the nearby Indiana fields, more than 1,300 Episcopal teenagers and adults gathered in late July on the Indiana State University campus in Terre Haute to learn and to celebrate together.

The gathering, the seventh Episcopal Youth Event (EYE), did not disappoint them. Through large meetings and small, workshops and quiet conversations, the youth, who represented nearly 90 of the church's U.S. dioceses as well as dioceses from Latin America and the Caribbean, dealt with the EYE theme taken from 1 Corinthians—"Listen, my brothers and sisters: You are many members yet one body."

"Listening is not always easy for any of us, especially listening to people who are not part of our world," Presiding Bishop Frank T. Griswold told the teenagers at a plenary meeting. "There is no easy connection." He pointed out that Jesus was direct in warning "that people had better function in reality. We are brothers and sisters, but we hold back on some levels. Jesus says go beyond and engage with each other."

At the core of EYE's program were plenary sessions about gender and racial prejudice and its effects. Youth watched a video produced by the event's 22-member design team, then were invited to discuss it at small-group sessions and at some of the 70 workshops offered during the event.

To identify gender roles that are learned early in society, design team members Kevin Caruso of Bolton, Connecticut, and Erica Jeglum of Carmel, Indiana, in the Diocese of Indianapolis, showed a video that included interviews with youth at the event and clips from movies that illuminated gender roles and how they could be used or abused. were disguised as princesses, ballerinas or nurses (nearly all of the girls).

These roles, which often harden into discrimination later in life, have played a huge role in the church, they said, noting that women were first ordained as priests only 25 years ago. Currently they make up less than 14 percent of all priests and less than 3 percent of bishops. This despite the fact that women make up 52 percent of the country's population, they said.

At a separate plenary, youth were asked a number of questions about the effect of racial discrimination in their lives. An overwhelming number acknowledged that they had felt the sting of prejudice, and that realizing they were all brothers and sisters was a key part in overcoming prejudice and discrimination.

In the many other workshops offered during the event, youth learned about a range of subjects, from ways to stop youth violence to spiritual growth to how to navigate the Episcopal Church's political system. They also learned how much they shared with teenagers from other dioceses.

Meeting others was, in fact, the point of the most colorful part of EYE, the cultural carnival, a chance for diocesan groups to share a bit of their culture with everyone else. It was possible to enjoy a taste of clam chowder from Massachusetts, a race at a mini-Churchill Downs set up by the Diocese of Kentucky or listen to steel drum music from the Virgin Islands.

The entire carnival was set up around the campus fountain, whose jets of cool water spouting from ground level seemed life-giving to the youth, who had been housed in dorms without air-conditioning. Crowds at the fountain grew as temperatures climbed to a high of 103 degrees, causing the local electric power company to request cuts in all nonessential use of electricity. --by Kathryn McCormick

99-114D

## New dean in Seattle hopes cathedral will be place of hope, reconciliation and justice

(ENS) St. Mark's Cathedral in Seattle has chosen a young South African with a passion for reconciliation and justice to be its new dean. He also happens to be the first openly gay man elected to such a position in the Episcopal Church.

In an August 1 meeting with the 1,800-member congregation at the cathedral after his election, the Rev. Robert Taylor of Peekskill, New York, called St. Mark's "an astonishing place" that he hopes will be known increasingly as "a place of light, a place of hope, a place of reconciliation, a place of justice."

"Robert Taylor brings to us a vision of cathedral in every sense of the word," said Bishop Vincent Warner. "He is clear about the value of partnership and anticipates making strong connections with the diocese, the ecumenical and interfaith community, and the city of Seattle. Robert's ministry is grounded in liturgy and preaching which emphasizes the grace, generosity and joyful presence of God among us. He has a grounded spirituality that brings healing and reconciliation to the places in which he ministers."

Taylor was forced to leave South Africa in 1980, with the help of Archbishop Desmond Tutu, because of his active and public opposition to apartheid during his student days at Rhodes University in Grahamstown. Following his participation in a 1977 demonstration, the secret police ransacked his apartment and opened his mail. Facing mandatory military service, it became apparent that he faced a jail sentence unless he fled. "When I was struggling whether to go to jail, Desmond persuaded me not to," offering to help him leave the country.

He enrolled at Union Theological Seminary in New York. Following graduation in 1983, he was ordained and has served as rector at St. Peter's Church in Peekskill since 1988. During his tenure, the congregation grew from 70 members to over 400.

When he moves to Seattle, Taylor will be accompanied by Andrew Esham, his partner of 15 years. While the cathedral has a significant gay and lesbian membership, Taylor made it clear that he has no intention of being a poster boy for any factions in the congregation. He said that he would be "deeply disappointed if the people of St. Mark's only viewed me in that way." He said that he hopes to open a conversation with other clergy in the diocese on sexuality issues because it is "vitally important to be in conversation."

As a rector in Peekskill, Taylor reached out to the community, initiating new and innovative programs for children and the elderly, summer programs for youth, healing service for those living with HIV-AIDS, and a community choir for children.

"He is a man who will build bridges within the community of St. Mark's and throughout the city and the diocese," said the Very Rev. Gerald Porter, provost of the diocese who has been priest-in-charge at the cathedral following the resignation of the previous dean.



“He came to New York and took an ailing parish in a state of bad decline—and turned it around into a thriving parish and a model of outreach and ministry,” said Bishop Catherine Roskam, suffragan bishop of New York. “He is an excellent preacher and a committed activist for justice.” Taylor expects to begin on the First Sunday in Advent, November 28. —by **James Solheim**

99-115D

## Churches find caring for Kosovo refugees has its own rewards

(ENS) The effort to resettle thousands of Kosovo refugees may be winding down as an uneasy peace descends on the troubled Balkan province, but Episcopalians seem to have just begun to recognize the extent of their generosity in welcoming the refugees to communities across the United States.

“I’ve been so impressed by the support of parishes that have offered to sponsor families,” said Richard Parkins, director of Episcopal Migration Ministries, one of nine agencies that works regularly with the U.S. State Department to resettle refugees from throughout the world. “Hopefully, the seemingly positive experience that parishes have had in welcoming Kosovar families will extend to other refugee populations,” he added.

He reported that in mid-July, about three months after the first Kosovar refugee families were admitted for resettlement, EMM had settled 875 persons. “That’s an especially high volume of cases for such a limited time period,” he said.

Twenty-three different locations were involved in this project, with churches available in most places to assist the Kosovars. Detroit, Michigan, received the largest number of Kosovars—158 comprising 46 families, he said. Some of the other locations receiving sizable numbers of Kosovars, he said, were New Haven, Connecticut; Boise, Idaho; Miami, Florida; Louisville, Kentucky, and Fargo, North Dakota. In these locations and many others, Parkins said, parishioners worked hard to gather supplies, find apartments, locate jobs, arrange for English lessons, and do the other hard work to help a family feel at home when it is thousands of miles away from the home it knew.

For example, in early June, more than 20 parishioners from St. Francis in the Fields Episcopal Church in Louisville greeted two refugee families at Louisville’s airport. In Sarasota, Florida, members of the Episcopal Church of the Redeemer took on responsibility for a Kosovar family of five. That included obtaining and furnishing a two-bedroom apartment. It was one of eight churches from the Diocese of Southwest Florida that participated in refugee sponsorship.

“It looks like a decorator came in and did it,” said Sandy Yow, a Church of the Redeemer parishioner who added that many fellow members had joined to “pour out their hearts in doing this.”

Denise Vaughn, a deacon at St. Nathaniel’s Episcopal Church in North Port, noted how much members had enjoyed delivering the furniture they had collected to the apartment they had decorated. “It was hard work,” she said, according to a local newspaper, “but when we got done, we felt really blessed by the whole experience.”

Parkins said the next big challenge will be in helping people make decisions about when or whether to return to Kosovo.

On July 12, the U.S. government announced that it would reimburse the travel expenses of refugees who return to Kosovo before May 1, 2000. The reimbursement is part of the initial plan covering all Kosovo refugees admitted to the U.S. before July 31.

--Kathryn McCormick

99-116D

## South Dakota hosts 127<sup>th</sup> Niobrara Convocation

(ENS) In what has been described as "the single most distinctive institution of American Indian Episcopalians," nearly a thousand people from the Dakotas, Minnesota, Arkansas (a sister diocese of South Dakota), and Delaware gathered in a large tent on a pow-wow ground in Eagle Butte, South Dakota, for three days at the end of June to eat, sing, share gifts and worship.

Roots of the Niobrara Convocation go back to 1870 when Bishop Robert H. Clarkson, the missionary bishop of Nebraska and Dakota, called an Indian Missionary Convocation for all Episcopal clergy working with Indians in the territories, as well as lay delegates from each chapel and from every band of every tribe which had a mission.

From the early days, when people arrived by horse and wagon, and later automobiles, people erected tents in the traditional camp circle, sharing their fires and food. Now people are just as likely to stay at motels or travel trailers, as well tents. But the spirit of sharing still permeates the convocation.

Presiding Bishop Frank T. Griswold and his wife Phoebe were special guests this year, mixing with participants, listening to their stories and sharing meals. It was not the first visit for the presiding bishop. As a college student he spent part of a summer, 42 years ago, serving at a work camp sponsored by the national church at St. Andrew's, a parish of the Cheyenne River Episcopal Mission. Two years later he spent his summer working at Calvary Church, Okreek, on the Rosebud Reservation. That summer he attended the Niobrara Convocation at a parish on the Standing Rock Reservation where he received a ribbon as a registered visitor.

Griswold told participants at this year's convocation, "I have kept this [ribbon] in my prayer book all these years. I remember you whenever I see the ribbon and say a prayer for you."

The theme this year, "Remember your leaders, who spoke God's word to you," honored four priests who served the Cheyenne River Episcopal Mission and died in 1996 or 1997—John Lurvey, Wilbur Bear's Heart, Sydney Platt and Robert Mesteth. A sunrise memorial service, for example, was at a roadside site near Eagle Butte where Mesteth died in an automobile accident.

General meetings dealt with the work of individual churches, the continuing translation of the Book of Common Prayer into the Lakota/Dakota language, the great need for more clergy to serve the people of reservation missions, and the desire for more lay training.



Many other activities drew participants in a number of different directions. The Diocese of South Dakota sponsored a Habitat for Humanity project, restoring three homes. A large group of high school and college students from Maryland led a vacation Bible school, reintroducing the game of lacrosse to Indian youth after it had been prohibited by Indian authorities who thought it was training for war.

The game, known among the Sioux as “the little brother of war,” was often used in lieu of battle to settle disputes, such as hunting or fishing rights. White explorers called the game lacrosse because the sticks used in the game reminded them of a bishop’s crozier.

On a more serious note, during a youth fest young people were invited and encouraged by older youth to seek a new way of life, avoiding drink and drugs that too easily pervade reservation life.

More than 800 people crowded into the main tent or in surrounding bleachers for the ordination of Paul M. Sneve, a Dakota, to the priesthood during Sunday’s Eucharist.

Niobrara is always a time of gift-giving and this year was no exception. The walls of the meeting tent were lined with hand-made quilts in traditional designs. Star quilts were given to Phoebe Griswold and the nine bishops who attended the convocation—Harold Jones, Walter Jones and Craig Anderson, all former bishops of South Dakota; Larry Maze of Arkansas; George Harris, retired bishop of Alaska; James Jelinek of Minnesota; and Wayne Wright of Delaware. The presiding bishop also received a gold Niobrara cross and a hand-beaded, deerskin stole.

For the Rev. John Robertson, interim officer for Native American Ministries, Niobrara represents a “spiritual homecoming,” since his whole family is from South Dakota. “The center of Niobrara was the recognition of the making, the formation, of native Christians. That’s why the Niobrara cross, given at confirmation, has been such a sign over the years for us as a ceremonial people. The convocation and its ceremonies tie together the past, present and future,” he said. —by James Solheim and Rita Winters

99-108D

## Bishop from Sierra Leone tells chilling stories of surviving civil war

(ENS) In a surprisingly calm voice, the bishop tells the harrowing stories of how he and his family escaped death during the recent civil war in Sierra Leone, but watched the destruction of church properties.

During what Bishop Julius Lynch described as a “reign of terror” by rebels in the region around the capital city of Freetown, churches were destroyed and families fled for their lives. In conversations with church, government and civil rights agencies in the United States in July, he described his direct encounters with the rebels. At one point the rebels seized three boys from the church’s school, took them down to the nearby docks, shot them and dumped their bodies into the harbor.

The bishop went to the docks where he confronted the rebel commander and extracted a promise of safety for church personnel and property. Yet the bishop and the other families seeking safety on the church compound abandoned the houses and sought refuge in the school for several weeks. In the end, Bishopscourt, the houses and offices of the diocese, escaped damage.

Lynch said that the churches became targets because they had been so outspoken against the atrocities by the rebels, particularly the practice of maiming civilians, including many children.

When the rebels attacked and burned Holy Trinity, the largest parish in the diocese, they intended to kill the vicar and his family but got drunk on the communion wine, allowing them to escape. He reported that others were not so lucky, that two priests are still missing.

Addressing the future now that a cease-fire is in effect, he said that "everything hinges on peace—lasting peace." Yet he expressed deep concern for the transitional government, which includes rebel factions, because it is "not quite acceptable to the people." And he added, "Most of us are bleeding, left mourning the loss of our loved ones. That leaves the church with the difficult task of preaching reconciliation, even though it is difficult to forget the atrocities." He admitted that the only way forward might be to "stand up, forget the past and build for the future."

Lynch blamed the United Kingdom for not stepping into the situation in its former colony before it got out of hand. And he is convinced that the United Nations must provide a strong presence to monitor the peace process and the agreement hammered out in July after a brutal eight-year civil war.

In July, forces from West African nations overthrew the Revolutionary United Front that had toppled the elected government in 1977. Lynch expressed some optimism that this agreement would hold, unlike two previous attempts, because of UN presence and support. But he is clearly worried that the nations of the West show little inclination to be involved and "peace may not work if they remain silent."

The amnesty provision of the agreement is controversial, however, but seems to be the only realistic option, in his opinion. The rebels were promised "an absolute and free pardon and reprieve" under provisions of the agreement signed July 7 in nearby Togo. The provision has been denounced by Human Rights Watch and Amnesty International. One British diplomat was quoted as describing the agreement as "a very dirty deal but unfortunately the only one available." The UN representative at the signing even added a disclaimer, stating that he could not support amnesty for those guilty of genocide or war crimes because they are forbidden by international law.

During his visit, Lynch had very productive conversations at the United Nations, the U.S. State Department, Human Rights Watch and church leaders. —by James Solheim

99-118D

## Asian-American Episcopalians build ties with their homelands

(ENS) It might have been the conversations about kids, or what the growth of McDonald's franchises had done to neighborhoods, or the quirkiness of congregations. Whatever the topic, talk flowed easily, almost without regard for the wide ocean and the cultural distance that separate the people in the dioceses of Korea and the group of Korean-Americans who visited them late last spring.



"We found we shared quite a few issues," recalled Allen Shin, until recently assistant director of Asiamerica ministries in the Episcopal Church, as he reflected on his part in an ambitious program that connected nearly 200 Asian-American Episcopalians with counterparts in their "home" countries.

The visits to the homelands were a natural step, said Winston Ching, director of the congregational ministries cluster at the Episcopal Church Center and also director of Asiamerica ministries, because Asian congregations often are isolated within their own dioceses, where they are often the only Chinese, Korean or Filipino parish. Many parishioners are immigrants whose first language is not English, which makes many diocesan programs unavailable or unsuitable for these congregations. Often clergy are recruited from overseas. The consultation, in fact, was developed to communicate some of the things that should be going on in the dioceses, Ching said.

Those who had emigrated from Asian countries reunited with family and friends, while those who were first-, second-, third- or fourth-generation Americans learned more about their ethnic origins, he explained.

"The idea was to develop a relationship with the church in a specific country," said Shin, who was part of the delegation that went to Korea. They met with their hosts and immediately identified areas such as liturgical development and stewardship for further exploration.

"The Anglican Church of Korea recently became an independent province," said Shin, "and they're in the process of developing their own prayer book and their own liturgy and trying to see that it reflects Korean culture as much as possible." This resonated with the U.S. group, which feels, and wants to maintain strong cultural ties to their heritage.

Both groups shared their thoughts about youth, Generation X and, yes, the ubiquity of McDonald's.

It also was "the first time that Korean Anglicans here talked seriously about issues that pertain to ministry outside their church buildings," Shin observed. "We found that we could pull together on energy and resources."

For example, he explained, "Most of the Korean congregations here are mostly Korean-speaking and they minister to the immigrant generation, which means that they really need Korean-language material. We don't have enough resources to develop a lot of materials ourselves, but the Anglican Church of Korea has a lot of resources we could easily use."

The Korean church, which was formed about 100 years ago as a mission of the Church of England, is interested in a growing relationship with the Episcopal Church, Shin said, because the Episcopal Church seems to them to be a better model of church growth. He pointed out the Diocese of Seoul and the Diocese of New York recently formed a partnership. "Also," he said, "there are more Korean Anglican congregations in the U.S. than in England. In England there is only one; here there are 14."

Work is underway now to establish exchange programs for young adults and for clergy so that Korean-Americans and Koreans can see how each group "does church." The Province of Korea took the first step by sending a small group to the Asian-American Episcopal Youth Conference held in August in California.

The process of discussion and discovery was echoed across Asia.

Filipinos from the U.S. went to the Philippines, Ching said, and the Chinese met in Taiwan, which is diocese of the Episcopal Church. "The Chinese are from everywhere in Asia," he said, "some from Hong Kong, some from Malaysia, some from Taiwan. We accepted an invitation from the Diocese of Taiwan to gather there."

Japanese went "home" to Japan and Southeast Asians, who could not meet in their home countries of Vietnam, Cambodia or Laos, met in Hong Kong, with a 24-hour mini-visit to nearby China, where leaders of the China Christian Council described life under communist rule similar to those Southeast Asian governments.

Ching said that the entire experience was so exciting, creating new connections and awareness among all those who went, that there has been some talk of doing this kind of trip every five years. To help prepare for that, Ching said, he has been busy lately setting up a chat room on the Asiamerican Ministries web site so that Anglicans here and there will be able to easily stay in touch. **--by Kathryn McCormick**

99-119D

## Born in the Gold Rush, Diocese of California celebrates its 150th anniversary

(ENS) With prayers, psalms, a parade and a picnic, the Diocese of California began a year-long anniversary celebration on July 17, some 150 years after the Rev. Flavel Scott Mines conducted the first Service of Morning Prayer that launched Episcopal ministry in the early days of California's gold rush.

Opening the celebration with that same service, nearly 500 people gathered in Trinity Parish, San Francisco, the first Episcopal church west of the Rocky Mountains. In his welcoming comments, the Rev. Robert Warren Cromey, Trinity's current rector, noted that the congregation was seated where hundreds of thousands had worshipped over the years, including 72 funerals in the past two decades for Trinity parishioners who died of AIDS.

The Rt. Rev. William Swing, seventh bishop of the diocese, welcomed Presiding Bishop and Mrs. Frank T. Griswold, together with several visiting bishops, ecumenical and interfaith guests. He reminded the congregation that in the founding of Episcopal ministry in California, "before bishops, before any priest, there were lay people." It was a call in late 1848 by prominent lay people to the Board of Missions in New York that brought Mines, then the Rev. John Ver Mehr, first rector of Grace Church (now Grace Cathedral) to San Francisco.

Following the service, crucifer Michael Hilty led an ever-expanding procession from Trinity to Grace Cathedral. Halting San Francisco's famed cable cars, the procession climbed the California Street hill, fed continually at each intersection by members of the diocese's 86 churches and its social institutions, joining the procession in the order of their founding.

Approaching Grace Cathedral, behind its banner proclaiming the sesquicentennial theme: *Let It Shine*, the procession, which included Chinese dragons, bagpipers and a sea of church banners, numbered more than 2,500 and stretched nearly four blocks.

An overflow crowd jammed the cathedral and close to conclude the morning's worship with the Eucharist, which featured a 300-member choir, drawn from nearly half of the diocese's churches. In keeping with the diocese's ethnic diversity, the Gospel was read in nine languages, from American Sign to Fijian and Hindi.



In his sermon, Griswold recounted a recent visit to Russia during which he learned that the Diocese of California's first bishop, William Ingraham Kip, convinced an 1860's General Convention to establish a relationship with the Russian Orthodox Church. "As a result of Bishop Kip's efforts," said Griswold, "the Russian Church has long regarded the Episcopal Church as a friend," and called upon it to help "rebuild the structures of the church in the wake of the Soviet years."

Saying he was personally grateful to the first bishop of California, Griswold noted that "determined farsightedness is a characteristic I particularly associate with this diocese and many of its bishops across the years... as well as your present bishop's vision of the potential force of the world's religions to bind up and bring together, rather than divide and turn the people of the earth against one another."

After the Eucharist and capping the day's festivities, people picnicked on the cathedral close and in Huntington Park across the street, accompanied by live entertainment that showcased the diocese's ethnic diversity. --by **Dennis Delman**

99-120D

## Summit challenges blacks to address concerns

**(Episcopal Life)** They were unified in their responses. They talked about the sin of racism in the church and society, women's ordination, human sexuality, worship, and youth involvement in the church. They said they wanted to see crime, education, poverty — issues that affect blacks significantly — be an integral part of the church's agenda.

Nearly 200 Episcopalians of African descent met in June to develop strategies to increase black leadership in the church and the community. The conference, "The Rt. Rev. Quintin E. Primo Leadership Summit," was named in honor of a former suffragan bishop of Chicago, who served the church for 45 years, championing issues of justice and the inclusion of persons of African descent at all levels. He died last January.

Held in conjunction with the annual meeting of the Union of Black Episcopalians, the summit was sponsored by the black bishops, the Office of Black Ministries at the Episcopal Church Center, the Union of Black Episcopalians and the Caribbean Anglican Consultation.

"It is designed to allow people of color to examine unified ways to ensure blacks are adequately educated, prepared and provided access to all aspects of life in the church from the local to the national level," said the Rev. Sandra Wilson of Minneapolis, president of UBE.

"We need not have a spirit of timidity as we respond to the cries of the poor, to crumbling neighborhoods, to disintegrating families," said Wilson. "We have no time to do anything except live the Gospel mandate to stand with and work on behalf of the poor and oppressed."

Commenting on a vast need for healing in society, the Rev. Kwasi Thornell, coordinator of the conference, said, "Black clergy and lay leaders have to face the issues before us. We cannot be complacent because we have made a few gains," he said, reporting the realities of some scarcities within the black community:

- People of African descent are not being attracted to the priesthood.
- Black clergy are not being elected bishop (there has been one black bishop elected in the last eight years).
- Blacks are not gaining in membership and evangelism programs are weak.
- Congregations are becoming older, and there is a lack of new leadership.

- Racism, employment, affirmative action, war, crimes are not being discussed at diocesan or national conventions.
- We are not holding on to our young children in our urban communities.
- Two-parent families are in decline.

Drawing on issues highlighted in speeches and a panel presentation, nine visioning groups tackled 10 concerns, such as justice and oppression, worship, and developing programs of support.

Bishop Orris J. Walker of the Diocese of Long Island, said he hopes the black community will work at not being divided on the issue of homosexuality. "The church's ministry to and with gay people has been a subject no one wants to discuss .... There are many gay and lesbian people active in very responsible positions in the church.

"I hope that the black community will not stay on the sideline and say, 'This is not an issue for us,' but that this is a liberation issue that needs our full attention. The gospel calls us to be involved in all situations where oppression exists."

Marisa Jennings, 18, of Los Angeles maintained that youth and young adults need a place in the church. "We do not know where we stand. There are resources [for me] with no knowledge on how to get hold of them," said Jennings. "I think the UBE needs to take an active role in helping us if we are the future ... extending a hand to help us get the information we need."

Wilson said she hopes blacks will bring their gifts of moral courage and preaching the gospel to call for future change. "We have to call the church to walk its talk. We have to lead others to have the courage to transform the society into places of inclusivity, equity, justice and peace so that we might become a beloved community where racism, sexism, heterosexism and other '-isms' exists no more," said Wilson. — **by Marie Panton**

99-105D

## Churches mourn death of Karekin I, leader of Armenian Apostolic Church

(ENS) Church leaders are mourning the death of His Holiness Karekin I, Supreme Patriarch and Catholicos of All Armenians, who died June 29 after a long illness. He had worked for years to strengthen and deepen the ecumenical relations of his church at both world and national levels.

"His qualities of spirituality, scholarship, and ecumenical leadership have graced the wider ecclesiastical world and stand as a credit to the courage and determination of the Armenian church and people even in the face of earthquakes, genocide, and persecution," Presiding Bishop Frank T. Griswold said in a statement.

By 1995, when he was elected catholicos, Karekin I already had played a major role in the World Council of Churches. He was elected to the council's central and executive committees in 1968 and served as vice-moderator of the committees from 1975 to 1983. He also served on the WCC's faith and order commission.

He was an observer to the Second Vatican Council in 1962 and the 1968 Lambeth Conference, and was later instrumental in the establishment of the Middle East Council of Churches, serving as president.

In a tribute to Karekin I, the WCC called him "one of the important architects of ecumenical relations in modern times."



Griswold recalled Karekin I as an active church leader who was “loved and respected by Anglicans around the world, including the Episcopal Church in the U.S.A.”

Karekin Sarkissian was a doctoral student at Oxford University under prominent Anglican scholars, Griswold noted, adding that he later was chosen to be the preacher at the installation of Desmond Tutu as the first black dean of Johannesburg Cathedral.

“When His Holiness was award the degree of doctor of divinity, *honoris causa*, by the General Theological Seminary on May 6, 1998,” Griswold recalled, “he congratulated Anglicans for maintaining in harmony both the catholic and evangelical elements of the Christian faith and further remarked how it was ‘difficult to draw a distinction between what is Armenian in me and what is Anglican in me.’”

“Anglicans will remember him for these personal and pastoral qualities, just as Christian scholars will remember him for his groundbreaking and hopeful studies on the Christological definition of the fourth ecumenical council of Chalcedon,” Griswold said.

The WCC commented that Karekin I will be remembered for his unfinished agenda—he was co-president of the Pan Armenian Committee, which is preparing and coordinating the celebrations of 1,700 years of Christian Armenia, to be culminated in 2001.

—by **Kathryn McCormick**

99-117D

## Presiding bishop urges church to observe Day of Prayer for Persons affected by HIV/AIDS

(ENS) Presiding Bishop Frank T. Griswold sent a letter in July to all parishes of the Episcopal Church, urging them to observe a Day of Prayer for Persons affected by HIV/AIDS, “as encouraged by General Convention.”

He said that he was inviting the church “to a time of reflection and observance about this continuing malady among us” based on information about trends in the pandemic supplied by the Executive Council’s committee dealing with the issue.

“We can give thanks for the encouraging progress against the disease in some of the developed countries where many infected people are living longer and the rate of infection among gay men has slowed or declined,” he wrote.

Yet he pointed to “an alarming rise in HIV infections in communities of color, young heterosexual men and women, drug users, and older married women. And while people are living longer with the disease, there is still no cure and no vaccine to prevent it.”

Griswold said that HIV/AIDS “continues to be one of the most serious health problems in the world,” with rapidly increasing infection rates in many regions, “notably central Africa, southeast Asia and the Indian sub-continent” where costs for health care are “effectively prohibitive.”

He added, “A strong and ongoing ministry to all people affected by HIV/AIDS continues to deserve a high priority in the outreach of the Episcopal Church. I am so grateful for the compassionate witness undertaken by our church in response to this disease over the years. That response is still needed.”

Many churches observe the day of prayer in October, on the Sunday closest to St. Luke’s Day (October 18). Others may choose the Feast Day of Constance and her Companions in Memphis (September 9) “or some other appropriate time.”

"I urge all members of the Episcopal Church to support this observance with their prayers and presence, and to take part in this important ministry according to their individual gifts and talents," the letter concluded.

Check the home page for the National Episcopal Aids Coalition ([www.neac.org](http://www.neac.org)) or materials available from Episcopal Parish Services (800-903-5544). --by **James Solheim**





## news briefs

99-122

### Canadian Anglicans and Lutherans move towards full communion

(ENS) At its national convention in Regina, Saskatchewan, the 200,000-member Evangelical Lutheran Church in Canada (ELCIC) overwhelmingly approved a move to establish full communion with the Anglican Church of Canada by 2001. The Anglicans, with about 800,000 members, approved the declaration at their General Synod last summer.

The final step will be a vote in a simultaneous convention in Waterloo, Ontario, in the summer of 2001, where both denominations are expected to approve a revised version of the "Waterloo Declaration" that outlines agreement on a range of theological issues, including the historic episcopate.

The obvious enthusiasm for the agreement contrasted with similar developments between the Episcopal Church in the USA and the Evangelical Lutheran Church in America (ELCA). The Episcopal Church voted in favor of a Concordat of Agreement that would establish full communion at its General Convention in 1997 but the ELCA's Churchwide Assembly narrowly rejected the proposal.

The Lutherans, in consultation with the Episcopalians, have written a new proposal, "Called to Common Mission" (CCM), which faces a vote at the Churchwide Assembly in August. If approved, the new proposal would go to the Episcopal General Convention next summer.

"It's right that we come together and celebrate our similarities and our gifts," said the Rev. Jon Fogleman, a Lutheran from Ontario who represents the ELCIC at the Anglican General Synod.

### Increase in ordinations in Church of England

(ENI) At a time when many churches in the West face a shortage of new vocations to the priesthood, the Church of England is experiencing a surge in ordinations.

Archdeacon Gordon Kuhrt, director of ministry for the Archbishops' Council of the Church of England, said he was "absolutely thrilled and optimistic" about the trend in ordinations.

According to official figures from the church, ordinations of both deacons and priests this year are the highest since the 1980s. Church dioceses reported that on June 29, 396 people (a 9 percent increase from last year) were ordained deacons and 362 deacons (8 percent increase from last year) became priests. Among the ordinations 36 percent of the deacons and 38 percent of the priests were women.

Kuhrt cited the church's growing confidence in the relevance of the gospel; the impact of the "much maligned" Decade of Evangelism; teams in parishes mixing clergy and lay people; and "sorting out its views" on women priests, as the main reasons for the increase.

Despite the surge in ordinations, the number of clergy retiring is still a concern because they greatly outnumber the ordinations.

Kuhrt said, "It will be some time before the numbers of new stipendiary clergy exceed those retiring, but the gap is closing steadily."

## **Pewsaction ends; Reconcilers for Christ begins**

(ENS) Due to the lack of attendance at the annual meeting of Pewsaction, its president and those present concluded that the group had outlived its purpose. After much discussion and prayer, Pewsaction was dissolved and Reconcilers for Christ was created.

According to a report, those in attendance believed that the Lord was calling them to a new mission and purpose that could speak to the ongoing divisions and diversity present in the Episcopal Church while focusing on evangelism and maintaining the Anglican precepts of Scripture, Tradition and Reason.

Reconcilers for Christ, based upon II Corinthians 5:17-18, is a movement within the Episcopal Church of laity and clergy, striving to live out the Baptismal Covenant in an atmosphere of "reconciled differences," through prayer, the guidance of the Holy Spirit and the sacraments of the church.

Plans for the group includes a quarterly newsletter highlighting member organizations, prayers, stories of reconciliation, articles by guest authors, and spiritual and educational resources.

A conference is planned for June 21-24, 2001.

## **British church takes steps to reverse policy on gay ministers**

(ENI) The United Reformed Church (URC) in the United Kingdom, which two years ago became the first mainstream British church to vote to accept practicing homosexuals into the ministry, has taken steps towards reversing that policy.

A report said the church's assembly adopted a statement by the URC Mission Council saying that there "is not a sufficiently clear mind in the church at this time to affirm the acceptability of homosexual practice."

The decision will be referred to local churches, which have until March 2000 to register disagreement. If not more than one-third of churches object, it is expected to be adopted as church policy.

The assembly also approved a related measure to suspend Resolution 19, which was passed at the 1997 assembly. That resolution allowed, as an interim policy, openly gay candidates to be accepted for ministerial training and endorsed the right of local churches in the URC to call practicing homosexuals as ministers if they wished to do so.

Tony Burnham, URC general secretary, said: "This has been a long and admittedly difficult process for the church, and I believe the current proposal offers a way forward. It will come as a great relief when this single issue, important though it is, no longer overshadows the many vital initiatives the church is taking in the field of mission."



Ian Buist, secretary of the URC caucus of the Lesbian and Gay Christian Movement, called the assembly decision “deeply flawed and divisive.” It “passes judgment on all gay people, not just church members,” he said.

“The testimonies that we have offered in our life and worship have been ignored and set at naught. They have been despised and rejected. The statement claims to affirm and welcome those of a lesbian and gay orientation, but not if they fulfill that orientation in practice, even within permanent unions,” he added.

He described the deadline of March 2000 for churches to enter objections to the decision as “ridiculous,” adding that “there is no way churches can absorb and catch up with all the work that has been done within that time.”

## **Convocation of Churches in Europe ordains German**

(ENS) On June 7, at St. Augustine of Canterbury Church, in Wiesbaden, Dr. Hanns Engelhardt made history as the first German ordained as deacon in the Convocation of American Churches in Europe.

Congregants of St. Augustine and 20 members of the Anglican Episcopal congregation in Karlsruhe, founded by Engelhardt in 1994, were witnesses to this milestone service performed by Bishop Jeffery Rowthorn, bishop-in-charge of the Convocation.

The Rev. Karl Bell, rector of St. Augustine, described Engelhardt as a devoted layman of the church. He said as Engelhardt anticipated retirement from his position as a Supreme Court justice, he began to explore the requirements that would permit him to be ordained in the church.

Raised in the Evangelical (United) Church in Germany, Engelhardt was attracted to Anglicanism at St. Christopher's Church (now Christ the King) in Frankfurt during the sixties. Since 1969, he has been licensed as a lay assistant, then lay reader at the various congregations in both the Church of England chaplaincies and American Episcopal Churches where he has resided in Germany. Appointed as lay pastoral leader of the congregation in Karlsruhe in 1996, Engelhardt initiated Anglican services on Easter Sunday, 1999, in Baden Baden for the first time in over 60 years.

Engelhardt is a member of several legal and religious organizations and recently helped write the constitution of the Council of Anglican Episcopal Churches in Germany, a formal organization of the Church of England and American Episcopal congregations based in Germany.

## **Mothers' Union makes history — new chief executive is a man**

(ACNS) The Mothers' Union, an organization with a strong commitment to social issues in the United Kingdom and throughout the developing world, recently announced the appointment of Reg Bailey as its chief executive,

Bailey is the first man to hold this position in the Mothers' Union's 120-year history, marking a significant milestone for the organization as it adapts to the challenges and opportunities of the new millennium.

Some of Bailey's tasks will be the coordination of the work that will take the million-member organization (across 54 countries) into the next century. He will also help shape its role on the global stage as an organization committed to advocacy and change.

“I'm looking forward to joining the challenge of taking the Mothers' Union into the next millennium. I'm fully committed to the family values that the Society promotes

internationally. My vision for the future is to build upon the successful and empowering work that the Mothers' Union is engaged in worldwide, whilst ensuring that we continue to have a relevant place in contemporary society," he said.

Christine Eames, president of the Mothers' Union, said that, "Reg will be bringing his considerable leadership experience and expertise of managing dynamic and successful organizations. The Mothers' Union is committed to equality of opportunity for men and women as we aim to take the values of Christian family life into the next millennium. Our belief in the nurturing of the next generation and working in our communities demands the skills of all whom support our aims. As a woman's organization we recognize that family life is not just a woman's issue."

## **WCC visits churches in the Democratic Republic of Congo**

(WCC) The July 4-11 visit to the Democratic Republic of Congo by Dr. Konrad Raiser, general secretary of the World Council of Churches (WCC), and leaders of the All Africa Conference of Churches (AACC) was hailed as positive.

This was the first time in African church history that leaders of the two organizations made a joint visit to an African country and its churches.

Raiser said he and an ecumenical delegation had been able to discuss the challenges that lie ahead for the churches in rebuilding social and political life in the country. He said, it was clear in conversations with representatives of the Church of Christ in Congo, that much was expected of ecumenical organizations like the WCC and the AACC and that "the Congolese churches look to the WCC and the AACC for support."

In addition, Raiser said, the Congolese churches are actively tackling the essential tasks of national rehabilitation and reconstruction in a cooperative way, and are planning to set up a "round table" that will "create the conditions for international relief measures by the churches."

He described the conversation with Laurent Kabila, Congo's head of state, as "open and nuanced." During a 45-minute interview, Kabila had expressed his hopes for a lasting cease-fire. Raiser noted the fact that Kabila sent the draft of the ceasefire agreement to various social groups for their reactions, even before its signing.

Another promising element, Raiser commented, was the call for a national debate on the restructuring of the country.

## **Bessette/Kennedy memorial held at Christ Church Greenwich**

(ENS) On Saturday, July 24, a memorial service was held to celebrate the life of Lauren Bessette and remembered and honored her sister Carolyn Bessette Kennedy and brother-in-law John F. Kennedy, Jr.

More than 500 invited guests attended the service at Christ Church, in Greenwich.

The Rev. Jeffrey Walker, rector of Christ Church, and the Rev. Dr. Ralph Ahlberg, pastor emeritus of the Roundhill Community Church in Greenwich, officiated, and the Rev. Hugh W. Tudor-Foley participated in the service. Prior to his retirement, Ahlberg was pastor to the family.



The service was an ecumenical one, but grounded in the Episcopal Book of Common Prayer.

Christ Church was chosen because close friends of the Bessette family were parishioners.

## **Angola will be missionary diocese in Southern Africa**

(ACNS) The Synod of the Anglican Church of the Province of Southern Africa unanimously voted July 17 to create a new missionary diocese of Angola in response to requests from Anglicans in the country and to celebrate an amazing pattern of growth. Bishop Denis Sengulane of Mozambique reviewed for the meeting the history of the wounded people in the war-torn country and how, eight years ago, the church in Angola sought episcopal oversight and collegiality with the Anglican Communion.

"The church continues to grow in spite of political complexities," the bishop said, adding that the church has sought to remain neutral in the political conflict. Yet he called on all political leaders to work for the "full fruition of peace," arguing that "a call for peace is another part of our responsibility."

Beginning with a membership of about 9,000 eight years ago, the church now as about 26,000 members with 27 priests, 11 deacons, 158 evangelists and 140 catechists.

The Rev. Carlos Matsinhe of Lebombo said during the debate that incorporating Angola as a missionary diocese will bring us "much closer to the suffering people of Angola and a wonderful opportunity for mission." Someone else pointed out that the Angolans have "a hunger to belong to a family."

Archbishop Njongonkulu Ndungane, adopting the general theme of "Journey to Wholeness," told the meeting that "we have not lived well with our differences. We have allowed them to form the basis for exclusion, prejudice and intolerance." He challenged the church to "learn how to celebrate the wealth of difference that God has created."

He added, "We have considered some of the challenges and threats to our wholeness—threats posed by poverty, violence and prejudice." And it is time to "look for ways to allow our diversity to mirror the divine diversity, rather than allow our diversity to divide us from ourselves and one another."

## **Friends of Canterbury supported by new organization**

(ENS) A new international organization to support Canterbury Cathedral in England, the mother church of Anglicanism, has been formed, succeeding the Canterbury Cathedral Trust in America that was formed in 1982.

A new five-person American council of Friends of Canterbury will be under the leadership of the Rev. John Harper, former rector of St. John's Church of Lafayette Square in Washington, D.C. who has been instrumental in raising \$2 million for the new Education Center adjacent to the cathedral.

The organization serves as a contact in the United States, helping to organize trips and to assist in fundraising. Members receive regular information on the cathedral and its mission and are eligible to join special pilgrimage tours led by the dean.

## **Presbyterians vote to continue dialogue on homosexuality**

(ENS) The 211<sup>th</sup> General Assembly of the Presbyterian Church (USA) approved a minority vote calling for two years of study and discussion on whether to ordain practicing homosexual persons as ministers, elders or deacons. Commissioners rejected a majority report from its committee on church orders and ministry that would have approved deleting a provision that requires fidelity in marriage or chastity in singleness. Such decisions require the approval of a majority of the church's 173 presbyteries. Those arguing for the minority report said that it provided "the quiet time that we need for civilized and thoughtful discussion, listening respectfully to one another, when we are not under the threat of having to vote on something, and maintaining our historic standard against behavior that is contrary to Scripture, contrary to order, contrary to tradition, contrary to our constitution."





## *news features*

99-123

### **Joining faith and life in a seminary degree for 'working people'**

**by Kathryn McCormick**

(ENS) Singer Peggy Lee might not have had theology in mind when she asked, "Is That All There Is?" in her hit single years ago, but a growing number of successful professionals are taking up the question and looking for answers in pastoral and spiritual studies.

One program designed specifically to respond to these professionals is the three-year-old master of arts in pastoral ministry degree at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

It is a rigorous program that marries seminary-quality education with the scheduling demands of people already immersed in careers outside the church. The idea has proved popular, according to program director Corinne Ware. The program began with a dozen students, she noted. It will begin its fourth year this fall with more than 45.

"It's designed for working people," Ware explained. "The dean was concerned that there were laypersons in churches who wanted a seminary education but who were not called to quit the work they were doing or to become ordained." The dean, Durstan McDonald, launched a project to develop a course for them, she said.

Will Spong, professor of pastoral care at the seminary, became interested and used a six-month sabbatical to design the degree program and "figure out how we would do it," Ware recalled. In extensive correspondence with other seminaries, Ware said, Spong learned that "there weren't any other programs like this. There were ingredients here and there, but nothing like what we wanted to do."

#### **Three tracks of study**

The finished program offers three "tracks" of specialized study in discipleship, spiritual formation or counseling. Students are limited to three courses per semester, which means that they can complete the discipleship or spiritual formation tracks in three years, while students on the counseling track graduate after four years. Part-time students may take one or two years longer. Courses are offered on weeknights and on Saturdays.

"Our program attracts what I call mid-life professionals," said Ware. Most are between 40 and 60, but "we attract people right out of college, and we have one woman who is 86. She's in the spiritual formation program," Ware added. Many of the students are in

professions that they see as ministries, such as social work or human resources, and they are looking to deepen their spiritual understanding of their work.

The degree program is open to persons of all faiths. Ware said the students come from a variety of cultures and religious traditions, which gives all of them "an opportunity to hear about faith as it is filtered through the various denominations." The counseling track particularly emphasizes cross-cultural differences, Ware said, "so that students will appreciate how growing up in a certain culture might affect your view of the world."

The first three graduates of the program, who received their diplomas last spring, are all Episcopalians.

Doug Knox and his wife, Beverly, both 60, knew from the start that the pastoral ministry degree was just what they wanted. In fact, they bet their Scottsdale, Arizona, house on it.

"I remember he had this look on his face and he said 'I could do this,'" Beverly Knox recalled of the moment the couple received the brochure describing the program. They sold their house and set out for Austin, where Doug Knox secured a job. They enrolled as degree candidates and worked through three years' worth of constant sacrifices—learning to postpone fun until assignments were read and papers written.

Doug Knox is currently working as an Episcopal lay minister and Beverly Knox has begun a ministry in spiritual direction, Ware reported proudly.

### **Integrating faith and practice**

Delda Skinner, the third graduate, learned about the then brand-new program during a visit to the seminary campus. A former student who dropped out of studies for a master's degree in religion after one of her four grown children fell ill, Skinner paused in the library for a chat with Spong, who recommended the program he had recently designed.

She found that work for the degree nurtured not only her spirituality but also her love of art. An accomplished artist, she is busy working with another artist and a theologian to prepare a course—"Art and Soul: The Dialogue of Faith"—for the 2001 pastoral ministry curriculum, Ware said.

She said that the degree program has proved so successful that the seminary has now launched a certificate program of special studies in discipleship and spiritual formation for those seeking some of the education but who aren't interested in a master's degree.

Faculty members have come to love teaching students in the program, she said. "Professors thoroughly enjoy it. These are students who are seasoned in inquiry and who are eager to be in the classes. Adjunct professors love to come because it offers them a chance to teach integrated faith and practice, something they don't get to do in the secular world."

*Further information about the program may be obtained from the Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin TX 78768-9946.*

**--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.**



99-124

## One miracle after another

by **Barbara Mraz**

(ENS) The connections between the American Indian community and the Episcopal Church in Minnesota are historic and run deep.

When 38 Dakota were hanged in Mankato, Minnesota, the day after Christmas in 1862, the press reported that they sang an Indian death chant as they faced the gallows. Hardly. As they walked to their deaths, the Indians, many of whom had been converted to Christianity by Bishop Henry Whipple, were actually chanting a Native melody accompanied by the words of a hymn in the Dakota language, a witness to an unwavering faith in a loving God. Much later, this song became #385 in the Hymnal of 1982.

These connections were incarnated in yet another form this summer as people from Region VIII of the Diocese of Minnesota, assisted by church members from Indianapolis, joined forces with the people of All Saints Mission in Minneapolis to revitalize a dying building and lay a foundation for an expanded ministry for the community. According to All Saints vicar, the Rev. Melanie Spears, the project has been one miracle after another.

### **New beginnings**

In 1996, All Saints was in a grieving process. The previous vicar had left, the prospects for the future were unclear. A big problem was the building which was severely in need of repair and had poor access for elders. The parish also wanted to be able to serve the surrounding community in much-needed ways. As Spears, the first Dakota/Lakota woman to be ordained to the priesthood, puts it, "It's important for a poor community to be able to serve and not be in poverty forever."

People in Region VIII made a strong commitment to helping All Saints. The Rev. Susan Moss stated, "This region is a family and we're going to take care of each other."

Through the national "Paths Crossings" program, a large church in Indianapolis, St. Paul's, had also become interested in All Saints and formed a partnership. But the model was not strictly a "Habitat for Humanity" one. St. Paul's wanted to learn about Native culture and form a relationship with All Saints that would be one of mutual sharing.

The Rev. Jim Leland of St. Paul's says, "We felt that the Native American community was in some sense a forgotten minority and that we had many things to learn from them." A series of exchange visits between the two parishes began. Relationships were formed, personal connections were made that were the basis of two work visits made by St. Paul's parishioners to All Saints to help them restore their church building.

In 1998, thirty people from Indianapolis spent two weeks in Minneapolis helping to install a new stone floor at All Saints, funded by St. Paul's. This summer a group returned again: families, people in their 60s, some teenagers. They joined forces with workers from within and outside the region, and got to work on making a vision a reality.

### **An evolving vision**

The plan for All Saints evolved in three stages. This summer Phase One has almost been completed. This included a complete renovation of the sanctuary. Phase Two will involve renovation of the offices and other areas of the building and installation of an elevator. And Phase Three will be the installation of facilities for a soup kitchen that will serve the community.

The Indianapolis church provided \$40,000 for the project. Another \$40,000 was received from a United Thank Offering grant and St. Mark's Cathedral in Minneapolis donated its Easter offering, totaling almost \$8,000

An intensive summer work schedule was set up involving the St. Paul's delegation; many volunteers from Minneapolis churches, including St. John's, St. Luke's, St. James-on-the-Parkway, and St. Mark's Cathedral; and other regional and diocesan workers. The parishes of Region VIII served meals to the workers each day at St. James-on-the-Parkway.

### **Coming together**

Spears says that the project has been "a miracle of acceptance" and that "people can give the littlest things and still they're needed." Working side by side, often in 90 degree heat, has caused cultural barriers to come down and community to be forged.

Spears observes, "At one point we had some kids from Edina working here next to kids from the Bear Clan" (a gang-prevention program begun by Spears). Robert Looking Elk of All Saints notes, "It's kind of like dating. Once you get past the niceties and initial discomfort, you get to know each other on a deeper level. You get past blame. Sometimes it becomes difficult and scary, but you can learn a lot about people by holding a piece of sheetrock together."

Architect Kara Koffler, who completed the plans begun by an architect from Indianapolis, says that support has come from many places. "Dayton's Department Store gave us some very expensive carpeting for \$2 a yard."

Rex McKee, who coordinated the local volunteer effort, says that response was good but "Next time I will be more aggressive about getting volunteers. Sometimes it's OK to be in someone's face...."

### **Outreach redefined**

Before the Dakota were executed in Mankato, it is said that Bishop Whipple kept President Lincoln up half the night trying to convince him to rescue the condemned Indians. Because of his efforts, Lincoln agreed to reduce the number to be killed from over 300 to 38.

But the model of ministry at All Saints this summer is not one of rescuing the less fortunate. It is a model of cooperation, education, and friendship.

Many of the people from Indianapolis speak of personal growth and the deeply spiritual nature of their experiences with the All Saints community as well as of a desire to return again. Connie Shea from Indianapolis says, "I work at a florist shop and I am using my vacation to be here. I'm well along in years and I'd never been up on a scaffold before I came here. I didn't know I could do it."

Plasterers and painters — white and Native American — stand high on the scaffold at All Saints on a hot summer Saturday, finishing the upper walls of the sanctuary. A startling contrast to the scaffold at Mankato over a hundred years ago....

—The Rev. Barbara Mraz is deacon at St. John the Baptist in Minneapolis.



99-109

## **Address of His Holiness the Ecumenical Patriarch Bartholomew to the Most Reverend Frank T. Griswold Presiding Bishop of the Episcopal Church of the United States of America during his visit to the Ecumenical Patriarchate**

Bishop Griswold, Presiding Hierarchy of the Episcopal Church in the United States of America, our beloved brother in the Lord with deep and heartfelt joy we welcome you to the Ecumenical Patriarchate, the ancient See of Saint Andrew the First-Called Apostle. With gratitude to God we receive you with the apostolic salutation: "Grace and peace be unto you from God the Father and from our Lord Jesus Christ."

We also extend our greetings to the esteemed members of your entourage, whom we welcome as friends, as indeed they are, for we have known some of them for many years. Through you, we also wish to offer our patriarchal blessings and benedictions to all of the bishops, clergy and pious faithful of the Episcopal Church in the United States of America.

We are pleased that, following your election as the Presiding Bishop, you have continued the old and venerable custom, established by your eminent predecessors, to visit the heart of our Holy Church here in our beautiful historic City, the Queen of Cities. We hope that this visit will be the first of many, for your presence here signifies the fervor of our brotherly affection and the strength of our mutual commitment to cooperate and collaborate as we carry out the work of the Gospel.

Whenever the venerable Ecumenical Throne receives the heads of Churches as our honored guests, it is for us an occasion of great rejoicing and all the more so when we receive a spiritual shepherd in whom we recognize so clearly the virtues of Faith, Hope and Charity as we do in your person. We hope that your pilgrimage to the spiritual center of Orthodoxy - to its churches, monasteries, shrines, museums and archaeological monuments - will lead you to regard our City to truly be the age-old bridge uniting both East and West, as it indeed has been for nearly two millennia.

The second millennium after Christ will soon come to a close. Our millennium began tragically with the division of the seamless garment of Christ, His holy Church, namely, with the separation between the Roman Catholic and the Eastern Orthodox Church. Subsequent centuries have seen the continued lamentable process of fragmentation and disruption of communion between believers in Christ both in the East and in the West.

We glorify God, nonetheless, because in His guiding wisdom, the wounds of division that have afflicted the people of God for so many centuries are beginning to heal. And we now humbly bow before Him in thanksgiving for deeming us worthy to take part in this blessed process of healing.

We speak, of course, of the recent, considerable efforts that the Churches around the world have been undertaking to mend these divisions, efforts such as our ongoing theological dialogues that have led to the signing of agreed statements on matters of faith and ecclesiastical practice. In particular, we recognize the value of the work of the Anglican-Roman Catholic International Commission, as well as the joint statements of Leunberg, Poorvo and Waterloo. These activities indeed show that the centuries-old barriers of isolation and estrangement between those who bear the name of Christ are finally giving way and the foul odor of deadly separation is being overcome by the sweet "fragrance of life unto life" (II Cor. 2:16).

Your visit this day is in part an outcome of our prayers and efforts for continued growth and understanding between our Churches with the hope of attaining a common witness a shared *martyria* through word, deed and sacrament unto the world around us. The faithful of our Churches in the United States have a critical role to play in this endeavor, through the promotion of Christian fellowship, the cultivation of theological understanding and the development of joint social actions. Such fraternal acts will ultimately assist us all in progressing toward our common hope and prayer for unity so that as disciples of Jesus Christ, we may be one, even as our Triune God is One.

The Holy Church of Constantinople – the Church of dialogue – remains faithful to the tradition and patristic teaching of the ancient, undivided Church. For, following the words of Saint Basil the Great, we also desire “that the body of Christ, having returned to unity in all its parts, may be made perfect and that we may not only rejoice at the good fortune of others, as we do now, but may also see our own Churches recover their ancient glory of Orthodoxy” (Epistle XCII).

Therefore, the Ecumenical Throne is dedicated and will continue to promote the cause of Christian unity. From long experience, however, we know that the path to our common and sacred goal is long and difficult. It demands selfless and tireless effort, good will and love. As we traverse this straight and narrow way, we must first and foremost open our hearts to receive strength and direction from the Spirit of Truth Himself, the promised Comforter and Paraclete, the very animator of our life in Christ who will lead us forward with boldness and conviction.

With this in mind, we must now recognize and contend with the current ecumenical malaise that has impeded our mutual undertakings. In recent times, there has been a cooling of relations, a loss of our initial drive to accomplish the task set before us. Never before in the history of the Ecumenical Patriarchate’s participation in inter-Christian relations--which includes full membership in the World Council of Churches since its foundation in Amsterdam in 1948 and participation in the Conference of European Churches, as well as in other regional and national Christian councils has this situation been so troublesome. This has caused many, perhaps rightfully so, to proclaim this period to be the “winter of ecumenism.”

For this reason we are disheartened. We are also saddened because the current strain and disappointment of some of our sister Orthodox Churches in the direction that our ecumenical partnership has taken, has caused them to withdraw for a time from certain ecumenical activities as a way of expressing their uneasiness over particular issues. Their concerns are indeed legitimate, especially in the matter of missionary activities and open proselytism within their local ecclesiastical jurisdictions by outside agencies or in the matter of changing criteria for ordination to holy orders. We, nonetheless, wish to affirm that by the grace of God and our honest, forthright reflection and commitment to the truth, even these obstacles can be overcome.

Once again, beloved brother, we welcome you into our midst. We hope you will enjoy our hospitality to the fullest and take advantage of the cultural and historic offerings of this City. With our whole heart we pray for the love, mercy and peace of Almighty God upon you and the honorable members of your entourage, so that in length of days and strength of soul as you may continue your service and ministry with dedication unto the glory of the Lord’s most holy Name.

The grace of God–Father, Son and Holy Spirit–be with you always. Amen.



99-110

**Response of the Most Rev. Frank T. Griswold, XXV presiding bishop and primate of the Episcopal Church in the U.S.A., to the address of His All Holiness, the Ecumenical Patriarch Bartholomew**

11 July 1999

Your All Holiness, the Ecumenical Patriarch, beloved brother in the Lord,

We have been deeply moved by the gracious welcome that you have extended to me and my associates during this, my first visit to the Ecumenical Patriarchate, this ancient and highly venerated see which stands as the first among equals in the Orthodox world. In the name of the Lord Jesus Christ, we greet you as well as the other hierarchs of the Ecumenical Throne and those who assist you in your all important ministry of leadership and service. Though I, as Primate, and some of my colleagues have met you now officially and formally for the first time while others of us have known you for many years, we already feel that we are your friends, and indeed that is what we wish to be — friends in the One Lord who unites us all in the worship of God who is the Living and True. Already we sense that we are at home in this venerable spiritual center of Orthodoxy.

It is significant that we come to you at the close of the second millennium and the dawn of the third, and we dare to hope that in some small way our visit to the Great Church and our meeting with you is indicative of a new springtime that is slowly overcoming the ecumenical winter of the past few decades. We salute the achievements that your All Holiness has already so readily and successfully contributed, both to the larger world community in your concerns for ecology, justice, peace, and the integrity of creation and relations between religions, as well as to your witness in the Christian ecumenical movement that is so well appreciated in the World Council of Churches and in the dialogues between various individual churches and especially in our own Anglican Communion and the Episcopal Church. May I humbly dare to hope that my own ministry as Presiding Bishop and Primate that is now beginning may be inspired by your example. May your same example also enliven the dialogue of Anglicans and Orthodox in the United States that is soon to be re-established under the leadership of my esteemed brother, the Bishop of New York, who at my appointment serves the Episcopal Church in this important role. And may my new service as co-chairman of the Anglican-Roman Catholic International Commission be helpful also to the concerns of the Orthodox churches as well as others. The Episcopal Church is committed to Christian unity on the basis of the Holy Scriptures, the ancient creeds, the gospel sacraments, and the ministry of the historic episcopate, elements which collectively we call the "Chicago-Lambeth Quadrilateral." The last and most discussed of these points, the historic episcopate, which is integral to the life of the ancient churches of the East and West, we are determined in no way to abandon or compromise.

We have been grateful for the opportunity to visit some of the historic sites in this part of the world, especially those places that are not only historic but also holy, and we applaud the determination of your Ecumenical Throne, of the Great Church, to remain here in this city where it has always been, for in this way we believe you serve most effectively the causes of peace and unity to which we are all committed. Where there is an historic church in a given place, it is the desire of the Episcopal Church to offer it our support both in prayer

and in areas of practical collaboration, and not to compete with it. At the same time, the official policy of our church explicitly excludes any act of proselytism. Our informal theological conversations which took place yesterday on Halki were straightforward and encouraging. They, together with other conversations we have enjoyed with your All Holiness and representatives of your Ecumenical Throne during these past few days lead me to extend to you my willingness and indeed my heartfelt desire to be of service to and in solidarity with the Ecumenical Patriarchate in the days ahead. I do so mindful of the long history of friendship, practical collaboration, and theological convergence between the Great Church of Constantinople and the churches of the Anglican Communion.

Especially in this land of the ancient ecumenical councils, we have been pleased to visit and to pray as pilgrims; and in the town of Iznik, the ancient city of Nicaea, where the first and seventh ecumenical councils met, we have been moved to say with renewed conviction the words of the ecumenical symbol of our faith: "We believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father ... And in One Holy Catholic and Apostolic Church." May the liberating presence of the Holy Spirit who animates and enlivens the Church drawing her ever deeper into the mystery of Christ guide us and urge us in the days ahead. And may the communion of the Holy and Undivided Trinity become more and more visible in the life and labor we share. "My brother is my life," as the Desert Fathers remind us. I regard you as my brother not only in friendship but according to God's will, not only for my good but for the good of God's Holy Church. Again I thank your All Holiness for your gracious welcome and encouragement to me and those who have accompanied me on this visit. I ask God's blessing and strengthening grace upon the ministry you exercise, both here in the Great Church and as Ecumenical Patriarch, in this world that desperately needs the healing and reconciling power of our Lord and Savior Jesus Christ.

99-129

## Communique

The Most Revd Frank Griswold, Presiding Bishop of the Episcopal Church in the USA, made his first official visit to Russia and to the Russian Orthodox Church from 3 July to 7 July 1999, at the invitation of His Holiness Alexei II, Patriarch of Moscow and All Russia.

The Presiding Bishop was accompanied by the Rt Revd Roger White, Bishop of Milwaukee and co-chair of the Joint Coordinating Committee for Relations of the Episcopal Church with the Russian Orthodox Church; the Rt Revd Richard F Grein, Bishop of New York, chair of the Episcopal Church's national committee for relations with the Orthodox churches in the USA and founder of the New York Diocesan Russia Committee; The Rt Revd Charles Keyser, Bishop for Military, Prison, and Hospital Chaplaincies of the Episcopal Church; The Revd Canon David Perry, Officer for Ecumenical Relations of the Episcopal Church; The Revd Canon Professor J Robert Wright, Theological Consultant to the Ecumenical Office of the Episcopal Church; The Revd Canon John Backus, Chair of the New York Diocesan Committee for Relations with the Orthodox Churches; Mr James Solheim, Director of the Office of News Information of the Episcopal Church; and Canon Mr James Rosenthal, Director of Communications for the Anglican Communion.



The delegation received a warm welcome from His Holiness the Patriarch Alexei II of Moscow and all Russia, who gave lunch in honour of the Presiding Bishop and his associates at his residence in the Danilov Monastery. Discussions were held with His Eminence Kyrill, Metropolitan of Smolensk and Kaliningrad, Chairman of the Department for External Church Relations of the Moscow Patriarchate, and the staff of the Department, after which dinner was hosted by His Eminence Metropolitan Kirill. The Presiding Bishop hosted a concluding dinner in honour of His Holiness the Patriarch.

Highlights of the visit included services of worship at the Patriarchal Cathedral of the Epiphany, the Church of the Holy and Life-Giving Trinity at Khoroshevo, the Church of St. Metropolitan Peter on the Hill, and the Church of the Great Martyr St Catherine in the Fields (the representation of the Orthodox Church in America). Visits were also made to the Danilov Monastery, where the delegation stayed in the nearby hotel, to the Shrine and Relics of St Patriarch Tikhon, formerly Russian Archbishop in North America and later Patriarch of Moscow and confessor of the faith, at the Donskoy Monastery; to the Anglican Church of St Andrew, to the Christ the Saviour Cathedral, formerly bombed and where reconstruction is nearly complete; to the Moscow Theological Academy and the Holy Trinity-Sergius Lavra, where the Presiding Bishop venerated the Relics of St. Sergius. Discussions with the Department of External Church Relations, led by the Presiding Bishop and Metropolitan Kyrill, focused on five topics:

1. The recent situation in Yugoslavia and the question of how the two churches can collaborate to develop a common strategy and even a conference that will promote peace and the avoidance of such crises as Kosovo in the future;

2. A possible proposal for the re-structuring of the World Council of Churches in a way that is more fully reflective of the aspirations and commitments of the various confessional families that belong to it;

3. The Joint Coordinating Committee and its work for future relations between the two churches;

4. The next theological dialogue to be sponsored jointly between the two churches, which should focus on the New Millennium and better ways to understand and surmount the ideological differences that seem to exist between East and West; and

5. Matters of practical cooperation for the future, such as the exchange of students.

Overall, the discussions were conducted in the context of open exchange of views, and much hope for the future and ever-deepening relationships of the two churches in their friendship that has existed already for well over a century and began officially with the establishment of the Russo-Greek Committee by the General Convention of the Episcopal Church in the year 1862.

The Joint Coordinating Committee had its meeting on 6 July, and set the dates for its next meeting as 6-10 Mar 2000.

99-106

## Letter from the Presiding Bishop invites all to a Day of Prayer for persons affected by HIV/AIDS

July 1999

Dear friends in Christ:

Informed by new trends in the HIV/AIDS pandemic by the Executive Council's committee on HIV/AIDS, I am moved to invite our congregations to a time of reflection and observance about this continuing malady amongst us.

We can give thanks for the encouraging progress against the disease in some of the developed countries where many infected people are living longer and the rate of infection among gay men has slowed or declined. Unfortunately, at the same time, there is an alarming rise in HIV infections in communities of color, young heterosexual men and women, drug users, and older married women. And while people are living longer with the disease, there is still no cure and no vaccine to prevent it.

The pandemic continues to be one of the most serious health concerns in the world. Infection rates are increasing alarmingly in many regions, notably central Africa, southeast Asia, and the Indian sub-continent. The costs of caring for people with AIDS are effectively prohibitive in these regions. Many countries face economic decline because of the devastation of the disease among working-age people.

A strong and ongoing ministry to all people affected by HIV/AIDS continues to deserve a high priority in the outreach of the Episcopal Church. I am so grateful for the compassionate witness undertaken by our church in response to this disease over the years. That response is still needed.

**Therefore, I hereby invite all congregations of our Church to a Day of Prayer for Persons affected by HIV/AIDS**, as encouraged by our General Convention. Such a day might be observed in October on the Sunday closest to St. Luke's Day (October 18) if convenient; or otherwise on the Feast Day of Constance and her Companions in Memphis (September 9) or some other appropriate time.

I urge all members of the Episcopal Church to support this observance with their prayers and presence, and to take part in this important ministry according to their individual gifts and talents.

Frank T. Griswold  
Presiding Bishop and Primate



99-128

## **Press Alert—September House of Bishops meeting in San Diego**

The interim meeting of the Episcopal Church's House of Bishops will be held September 16-22 at the Catamaran Resort Hotel in San Diego, California.

In a letter to bishops and their spouses, who will have their own program, Presiding Bishop Frank T. Griswold said that the meeting "will be the first time since 1995 that we as bishops and spouses have met as a community. While there are specific tasks that belong only to the bishops, it is my hope that a significant number of spouses will want to participate in conversations on topics that concern us all."

Griswold said that the meeting would "build on the work we have done at our spring meetings in 1998 and 1999, as well as the work at Lambeth. The committee has put together a program designed to move us to a deeper place of conversation and mutual understanding." Serving as chaplains for the meeting are the Rev. Margaret Bullitt-Jonas and the Rev. Jim Fenhagen.

Under the general theme for the meeting of Jubilee Consciousness, sessions will deal with patterns of indebtedness, the re-ordering of relationships—including work on issues of racism and violence—and sexuality, mutuality and fidelity.

Griswold said that it is crucial that the bishops deal with what it means to be the Body of Christ and how the body can "discern within itself the authentic motions of the Holy Spirit" and "engage itself in common action which honors and supports the life and function of all its members."

He pointed out that last summer's Lambeth Conference "profoundly enlarged our sense of what it means to be part of a worldwide communion and underscored the fact that not only are we members one of another but we are also called to bear one another's burdens." He deplored "the fact that world poverty and crushing patterns of indebtedness have been completely swallowed up by concerns about human sexuality." He has asked Prof. Timothy Sedgwick of Virginia Theological Seminary and Philip Turner, former dean of Berkeley Divinity School at Yale "to help us look at the mystery of human sexuality and its expression in the life of the church."

In an effort to provide the greatest freedom for conversation, the planning committee has said that "we hold that conversation is a sacred enterprise" and therefore it will limit participation in those times of conversation and presentation to bishops, spouses, chaplains and conference planning staff, unless otherwise indicated. A business session that will include the election of a new suffragan bishop for the Armed Forces, as well as worship services and a special presentation by the diocese, will be open.

The Office of News and Information will provide a modest newsroom and Griswold is appointing two bishops to serve as briefing officers, available to the press to help interpret the meeting.

## ORDINATION OF WOMEN IN THE ANGLICAN COMMUNION

Status	Province
No Women's Ordination	Central Africa Jerusalem & Middle East Korea Melanesia Nigeria Papua New Guinea South East Asia Tanzania
Diaconate Only	Indian Ocean <sup>1</sup> Southern Conc
Diaconate, Presbyterate (but not Episcopate)	Australia <sup>2</sup> Burundi England <sup>3</sup> Hong Kong Japan Kenya Philippines Rwanda Scotland Uganda Wales <sup>4</sup> West Africa <sup>5</sup> West Indies <sup>6</sup>
Diaconate, Presbyterate and Episcopate	Brazil <sup>7</sup> Central America Ireland <sup>8</sup> Japan Mexico <sup>9</sup> Southern Africa <sup>10</sup>
Women Bishops de facto	Aotearoa, New Zealand and Polynesia Canada <sup>11</sup> USA <sup>12</sup>

No information is available from Congo, Myanmar or Sudan

<sup>1</sup> Only in one diocese in the Province.

<sup>2</sup> Ordination of women to the presbyterate was passed by the General Synod but such matters must be adopted by each individual diocese before becoming operative. 13 of the 23 diocese currently ordain women as priests. Some dioceses agree in principle but have not in fact acted. Ordination of women to the episcopate was specifically excluded by the General Synod.

<sup>3</sup> Legislation enabling the ordination of women to the presbyterate specifically prohibits the consecration of women to the episcopate. The ministry of men or women, deacons or presbyters, ordained by a woman bishop in other Provinces is not recognised. There is provision of extended episcopal oversight including through the ministry of three specially appointed Provincial Episcopal Visitors who exercise their ministry at the invitation of and on the authority of the diocesan bishop.

<sup>4</sup> Extended episcopal oversight is provided for those parishes who are opposed to the ordination of women.

<sup>5</sup> Provincial Synod gave approval for the ordination of women to the presbyterate by dioceses who were ready for it. At present there is no ordination of women to the presbyterate in 11 of the 13 dioceses.

<sup>6</sup> Ordination of women to the presbyterate was passed by Provincial Synod, but two dioceses have not voted in favour of the ordination of women either to the diaconate or the presbyterate.

<sup>7</sup> Women bishops are canonically possible, but none are ordained as yet.

<sup>8</sup> Women bishops are canonically possible, but none are ordained as yet.

<sup>9</sup> Women bishops are canonically possible, but none are ordained as yet.

<sup>10</sup> Women bishops are canonically possible, but none are ordained as yet.

<sup>11</sup> A conscience clause protecting the sensitivities of those opposed to the ordination of women was in effect from 1975 to 1986.

<sup>12</sup> The enabling canon for the ordination of women to the presbyterate and the episcopate applies to all diocese. Informal episcopal arrangements can be made to protect the conscience of an individual bishop.





## *reviews and resources*

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### **NCC'S Friendship Press publishes first "Web" book on Cuba**

(NCC) For the first time, the National Council of Churches' Friendship Press has published a book on the World Wide Web. It is "A Child's Glimpse of Cuba," a resource for teachers of elementary school children and one of several pieces in the publisher's 1999-2000 ecumenical mission study of Cuba.

"A Child's Glimpse of Cuba" - ready for free downloading and/or printing as a local church resource - includes detailed plans for leaders along with resource pages with art and map activities, stories and music. The study aims to help children understand what life is like for Christians living in Cuba.

For "A Child's Glimpse of Cuba," go to <http://www.nccusa.org>, the home page of the National Council of Churches, and follow the link either to Friendship Press or to "On-Line Book 'A Child's Glimpse of Cuba.'" Other pieces in the "Cuba and Its People" mission study include the adult study book "Perspectives on Cuba and Its People," "Map & Facts: Cuba" and the video "Cuba: Three Faith Perspectives." These are available by phoning 1-800-889-5733.

### **Cancel the debt now; the Jubilee 2000 campaign**

(ENS) "Cancel the Debt, Now!" is a video that explains the origin of the debts currently plaguing impoverished countries in Africa, Latin America and Asia. It shows the devastating impact of this debt upon people and the environment, and it invites the American people to work with partners around the globe to help lift the burden.

The video presents a powerful case for Jubilee 2000, based on both compassion and practical considerations. It suggests answers to common questions and places an emphasis on the exciting, global Jubilee 2000 movement, in the U.S., Britain, Africa, Latin America and Asia, while issuing a strong call for grassroots involvement in the United States.

This video also includes footage of the launching of the Jubilee 2000 Latin America campaign in Honduras as well as footage showing the destruction of Hurricane Mitch. It explains the Biblical origin of the Jubilee call and includes interviews with experts from religious, secular organizations and interviews with key international and US-based Jubilee coalition leaders making the video accessible to a variety of audiences.

To order send \$10 to Jubilee 2000/USA, 222 E. Capitol Street, NE, Washington, DC 20003-1036 (Please make checks payable to Jubilee 2000/USA). Phone 202-783-3566; Fax 202-546-4468; E-mail [coord@j2000usa.org](mailto:coord@j2000usa.org); Web site <http://www.j2000usa.org>



## **Archbishop Tutu lends his voice to Church World Service**

(NCC) Archbishop Desmond Tutu's voice can be heard on a series of radio spots produced by Church World Service in response to the Kosovo crisis.

Church World Service is the humanitarian response ministry of the National Council of Churches.

Tutu said, "I've seen haunted eyes throughout my life, in my home country of South Africa and even here in America after devastating natural disasters. But the eyes of those fleeing from Kosovo cut me to the heart."

The 30- and 60-second spots emphasize the help even a small contribution can mean in supplying tents, infant formula, medicines and medical care, clean bedding and blankets, and reconciliation and rebuilding assistance, including loans.

Tutu's \$1,000 donation was the catalyst for the radio spots. He explained, "I've always believed that people in need have a rightful claim on our ability to help."

According to a report, Church World Service expects its region-wide response to reach \$3.4 million by the end of the summer.

Tutu, in residence at Emory School of Theology, in Atlanta, has a long history with Church World Service and the National Council of Churches, which supported the struggle against apartheid with advocacy and practical assistance. He was keynote speaker at the Church World Service 50<sup>th</sup> anniversary celebration in Chicago in November 1996, and will be speaking at the National Council of Churches 50<sup>th</sup> anniversary celebration in Cleveland, Ohio, this November.

For more information, contact Church World Service at (800) 297-1516.

## **Bilingual Book of Common Prayer introduced in Florence, Italy**

(ENS) The 450th anniversary of Cramner's first English Book of Common Prayer was celebrated with the introduction of the first Italian translation of the Episcopal Church's Book of Common Prayer.

St. James Church, in Florence, Italy, is responsible for the publication. This is the first time that these liturgies have been translated into Italian and printed with the facing text in English. The book is formatted and paginated to correspond with the standard 1979 Book of Common Prayer.

The Rt. Rev. Jeffery Rowthorn, bishop-in-charge of the Convocation of American Churches in Europe, introduced the "Liturgie scelte da Il Libro della Preghiera Comune" by saying, "It is with great gratitude and satisfaction that I welcome this bi-lingual selection of liturgies from the Book of Common Prayer of the Episcopal Church U.S.A."

This is not the first time that a Book of Common Prayer has been made available for use in congregational worship in Italy. More than a century ago, forms of worship which had been prepared by members of the Italian Reformed Church were reviewed by Lord Plunket, archbishop of Dublin, and others. These services were then issued with the approval of the Bishop of Salisbury, to whom the Archbishop of Canterbury, acting for the Lambeth Conference of 1878, had entrusted spiritual oversight of the Reformed congregation in Italy.

This book will enable bi-cultural and bi-lingual families to pray together united in their diversity rather than divided by it; involve every person present at a baptism, marriage,



funeral or memorial service; and aid the growing number of Italians who are entering into the life of the church.

For more information or to order copies, please contact: St. James Church, via Bernardo Rucellai, 9 I- 50123 Florence Italy. Telephone and Fax: international + (39) (055) 294417. E-mail: [stjames@dinonet.it](mailto:stjames@dinonet.it)

## Photographs included in this issue of ENS:

1. Presiding bishop and Patriarch Alexy II exchange gifts during visit to Russia (99-107)
2. Presiding bishop visits orphanage during official visit to Russia (99-107a)
3. Episcopal Church delegation visits Nicea during visit to Ecumenical Patriarch in Istanbul (99-107b)
4. Presiding bishop tours new cathedral nearing completion in Moscow (99-107c)
5. Episcopal Church delegation tours one of the most important churches in Christian history (99-107e)
6. Presiding bishop and delegation visit Patriarch Alexy II in Moscow (99-107f)
7. Presiding bishop visits holiest site in Russian Orthodox Church (99-107g)
8. Presiding bishop welcomed to parishes during official visit to Russian Orthodox Church (99-107h)
9. Presiding bishop welcomed to Istanbul by Ecumenical Patriarch Bartholomew I (99-107i)
10. Cathedral of Christ the Savior nearing completion in Moscow (99-107j)
11. Russian Orthodox Church experiencing religious renewal (99-107k)
12. Churches in Sierra Leone caught in civil war (99-108)
13. Women celebrate the 25th anniversary of their ordination to the priesthood (99-112a)
14. Philadelphia event celebrates anniversary of first ordinations of women (99-112b)
15. Teens meet and mix as they gather for EYE (99-113a)
16. Keeping cool as temperatures soar at the Episcopal Youth Event (99-113b)
17. Bishops among participants at 127th Niobrara Convocation in South Dakota (99-116)
18. Gifts for the archbishop of Hong Kong (99-118)
19. Diocese of California celebrates 150 years of mission (99-119)
20. First graduates of a new pastoral ministry program at Southwest Seminary (99-123)
21. Volunteers help rebuild All Saints Indian Mission in Minnesota (99-124)

(All photos are also available in color - except (99-124))

The Episcopal News Service is available electronically. QUEST users can join the "Episcopal News Service" meeting to receive full versions of all stories. Web users can visit the official Episcopal Church web site at **[www.ecusa.anglican.org/ens](http://www.ecusa.anglican.org/ens)**